

**Cross-National Assignment of Honor:**  
**Assignment of Honor in Germany, Pakistan, South Korea, and the USA**

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*“It [honor] is his image in the eyes of his own ‘set’, which exalts or condemns him as he conforms or not to certain requirements that may not be made of one in another walk of life. Thus a layman may abandon a city infected with cholera; but a priest or a doctor would think such an act incompatible with his honor.”*

– Willam James (1890)

## 1. Introduction

*“Never ... sue anyone for slander or assault or battery; always settle those causes yourself” -Andrew Jackson in Pinker, 2011*

January 2015 in Frankfurt Main, Germany, Lareeb Khan, a 19-year-old woman from Pakistan, was killed by her father and mother. She was killed because she started a relation with a young Pakistani, which her parents did not approve. Her parents told at court that they had to defend the honor of their family. This incident is one of many examples of murders of honor that are committed in Germany, which is not necessarily seen as a typical honor culture. In Sicily, a man who does not protect himself or his family and friends cannot speak up in public and becomes an outcast. These examples show that people have to defend their or their families honor to maintain a sense of public recognition.

Similarly, the law of silence (“Omerta”) dictates that one has to be loyal to one’s group (e.g., Mafia) and never to confess and talk about internal affairs to outsiders. Likewise, when Adolf Eichmann during in his trial in Jerusalem learned that another former SS man confessed to his interrogator. He exclaimed, suddenly stuttering with rage: “I am very much surprised that this man could have been an S.S. Standartenführer, that surprises me very much indeed. It is altogether unthinkable. I do not know what to say” (Arendt, 1994, p.50). Such an incidence is particularly revealing as Eichmann reported emotionlessly about his role in the Holocaust but showed strong emotions when he learned about breaches of what he conceived of the SS honor. These examples reveal that honor relates to prescribed behavior (i.e., honor code) that must not be violated. Even if a violation would be seen as appropriate or even moral from an outside perspective (see Pauer-Studer & Velleman, 2011, for an extended discussion).

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These examples seem to indicate that honor is connected to violence. However, such an impression would be too hasty. In Albania, there is the code of “Besa” which means to keep a promise. Besa includes keeping one’s word, being generous to others and caring for one’s guests. It would be the height of dishonor if a guest in one’s house would be harmed even one with whom a blood feud relation exists (Tarifa, 2008). During WWII, Albania not only received Jewish refugees but offered them the status of guests. As a consequence, the German troops were unable to track down Jewish refugees in Albania. At the end of WWII more Jews lived in Albania than before the war. Thus, honor codes such as Besa can also prescribe pro-social behaviors that have very positive effects (Sadiku, 2014).

Even in modern societies, some groups may show some characteristics of honor. For instance, part of the honor as a medical doctor is to offer treatment to people in emergencies. Therefore, if we hear about a physician who refuses to help a patient because the patient cannot pay enough, we may perceive such a doctor as not worthy of honor. If we hear that a scientist faked his data, such a person will be excluded from the group of scientists (e.g., expelled from the university, not cited any longer). These examples show that honor prescribe behavior that is hard to control by formal organizations of institutions (e.g., honesty in results). However, that has to be ensured by a particular standing and the threat of losing this standing if one does not live up to the standards.

Rodriguez Mosquera (2013) has rightly pointed out: “Honor is implicated in a variety of social psychological processes, including morality, male violence, sexuality and gender, in-group identification...” Such reference suggests a need for more diversity in work on honor. Moreover, it indicates that forms of honor may vary considerably over time. For instance, in the last century saw the honor form of foot binding in Imperial

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China, and dueling in Aristocratic-Britain. Some forms of honor that have been practiced since centuries such as honor killings and female genital mutilation are still practiced in some parts of the world. In our contemporary era, we practice honor by rewarding the extraordinary achievement with Nobel Prize. Also, we practice condemnation or exclusion of fraudulent researchers from the scientific community in the name of honor. Contents of these examples vary, but several commonalities in basic processes can be identified in these examples. Therefore, be it our immediate social groups or the broader societal groups, honor seem play a major role in salient identities.

The purpose of this dissertation is two-fold. The first aim is to highlight the development of a theoretical conceptualization of honor. The second aim is to explore how people assign honor to members of important groups. For instance, how medical doctors, academic researchers are assigned honor when they violate their honor code. In the following sections, this dissertation will state theoretical assumptions to study honor and then test them empirically. First, honor is defined with its key components. Second, the theoretical framework is formulated. Third, two empirical sections tested the theoretical assumptions of honor.<sup>1</sup>

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<sup>1</sup> This dissertation is a cumulative form of three working papers. The theoretical section of this dissertation is a synthesis of the theoretical paper on honor, and the two empirical sections are the incorporation of two empirical working papers.

## 1.1 Defining Honor

*“What our forefathers designated as honor absolutely was in reality only one of its forms; they gave a generic name to what was only a species. Honor, therefore is to be found in democratic as well as in aristocratic ages, but it will not be difficult to show that it assumes a different aspect in the former” - de Tocqueville (1863)*

As it is evident from these words of de Tocqueville (1863), honor is a complex concept. The complexity can be seen in the variety of ways in which the concept has been defined. For instance, honor has been defined as the value of a person in his own eyes and the eyes of his society; it is an estimation of his own worth and pride, and its acknowledgment from others (Pitt-Rivers, 1965, p. 21). This definition speaks to the importance of social image and external evaluation of the person from outsiders. In a similar definition, honor has been seen as a social image and external evaluation related concept in cultures that value others’ evaluation of an individual (see, i.e., Uskul, Cross, Alozkan, Gercek-Swing, Ataca, Gunsoy, & Sunbay, 2014). These definitions indicate that importance of how others see us as individuals has been a significant element of defining honor. Another way of defining honor has focused on the presence of others for having the honor and seeing it as precedence and virtue (see, i.e., Leung, & Cohen, 2011, p. 509). This way of defining honor imply that other’s presence is necessary to have honor, but it does not indicate if such precedence is an interpersonal matter or a group matter.

This variety and complexity in defining honor has led some researchers to classify honor into a multidimensional concept. For instance, as proposed by Rodriguez Mosquera, honor is a multifaceted form of collectivism based on social image that may include one’s integrity, family reputation, and gender-related codes of behavior (Rodriguez Mosquera, 2013, p. 272). In addition to the element of the social image, this classification of honor adds the multidimensional perspective to honor. This

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conceptualization, however, proposes honor as a phenomenon that is relevant to the collectivistic cultures.

Even though honor has been defined in a variety of ways, an important element that has often been used as an alternative term to honor is honor code. Honor code involves a set of values and norms that define and prescribe honorable and dishonorable behavior about which an individual should be concerned. Depending upon the facet of honor, honor code may stress the importance of family honor, masculine honor, and feminine honor among others (e.g. Rodriguez Mosquera, Manstead, & Fischer, 2002; also see Gilmore, 1990; Jakubowska, 1989; Nisbett & Cohen, 1996; Peristiany, 1965; Pitt-Rivers, 1977; Stewart, 1994).

In a more recent account on honor, Appiah (2010) has defined honor in terms of entitlement to recognition respect as a member of a particular social group strictly regulated through an honor code. In addition to external social appraisal, this definition has two crucial elements that have not been part of the conceptualization of honor in the previous accounts of honor. The first element is the entitlement to recognition respect, which can be understood as the right to be respected in a particular manner. The second component is belonging to a certain group that is very exacting as far as the code of conduct of its members is concerned.

This dissertation attempts to conceptualize honor as a group process. I will follow the definition of honor offered by Appiah (2010) because this definition is related to groups and has the necessary components for theorizing honor as a group process. It allows for explaining multiple features of honor that will enable me to give an analysis of relevance of honor in groups.

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## 1.2 Defining Components of Honor

Based on Appiah's definition of honor (Appiah, 2010), I define honor as a group related phenomenon that regulates the behavior of the group members through strict observation of the standards that define the group. Proper observation of the standards leads to the assignment of honor by others whereas violation of the group's defining standards has categorical consequences for the members of a given group. The concept of honor can be elaborated with these components: honor groups, honor code, and assignment of honor. Therefore, honor is conceptualized as a phenomenon delineated by the presence of an honor group, which is defined by the honor code. The members of the honor group will strictly abide by their group-specific honor code, and only proper adherence to their group honor code will lead to the assignment of honor to the members.

**Honor groups.** Honor groups are respectable and prestigious groups in any given society. These groups may have an important function to serve in their society such as doctors have a function of healers. They may have significant contributions or services in a given society. For instance, teachers who are perceived as developers of future generations or priests and shamans who are seen as spiritual healers. Therefore, these and many other groups have not only important functions and services to hold in societies. They also take appropriate steps to maintain their membership in these groups by ascribing to group specific roles, and standards. Others in society know them for their diligent responsibility for their roles. James (1890) described, as quoted at the beginning of this dissertation, others may leave in times of war but a doctor and a priest would be expected to stay. Violation of this expectation may cast a permanent shadow on their membership as a diligent doctor or as a trustworthy priest.

**Honor Code.** The honor code component may refer to the set of defining standards for the members of a given honor group. These guiding principles are group specific

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standards that are considered the defining features of an honor group. For instance, a defining feature for an academic researcher would be to share his data and results to the academic community. Such sharing would be an important code that needs to be observed. On the contrary, take an example of a marketing researcher, for whom the most important code to stick with would be not sharing. A marketing researcher would be recognized as a proper researcher only when s/he does not share client data with other customers. The adherence to the honor code conserves honor group membership; violation of the honor code will question membership of the perpetrator. For instance, a doctor may have to wake up in the middle of the night to reach to a hospital for an emergency case. Serving in such a way he will be seen as maintaining honor code. Imagine if a doctor would decline to wake up and reach for emergency situation stating that there is no benefit to him to go through this trouble. Such response, however, will be a violation of honor code as a doctor.

***Assignment of honor.*** Assignment of honor refers to how honor is attributed to a given member of an honor group; assignment is relevant only for the members of an honor group. This assignment of honor is exhibited in terms of how much an honor group member is seen as properly maintaining the group specific honor codes as an ideal member of the honor group. For instance if someone gets very sick on a plane and the person sitting next to the patient does not help, no one will complain to the non-helpful person. However, imagine if the person sitting next to the patient is a doctor and does not help the patient, this person would not be considered a proper doctor. Therefore, assignment of honor is only relevant to members of honor groups. A seminal aspect in the assignment of honor is the social benefit of getting personal and group appreciation when someone is assigned honor. For instance, when firefighters rescue someone from the fire, they feel proud of themselves, and others applaud them for bringing good name to their



group. However, they will also be condemned when they fail to live up to the honor code, this may have important implications for group members' image and identification.

A key characteristic of the assignment of honor is who is judging an honor group member for living up to their honor code, an outsider or an insider. For instance, in the event of honor code violation by a doctor an outsider perspective on assigning honor would be any person other than a physician evaluating this honor code violating doctor. Such outsider may shame the honor group member as well as the honor group along with the low assignment of honor. An insider perspective on honor would be how the other group members evaluate such an honor-code violation. In such violation of honor code the member who does not live up to the honor code will be shamed, and other honor group members will show contempt. The others may even distance themselves from the person who violates the honor code.

## 2. Theoretical Background

This theoretical section consists of previous approaches and research on honor, identification of potential gaps in the literature on honor, and a proposal for a theoretical framework to study honor.

### 2.1 Previous Approaches and Research on Honor

This section reviews previous research on honor. Hereby, I explore what is available and also identify the potential gaps in this literature. The previous literature on honor can be divided into two main themes: honor as a cultural phenomenon, and the importance of social image and emotional appraisal. Finally, I will state the undermined importance of the group in the literature on honor.

**Approaches to honor as a cultural phenomenon.** In the pioneering social psychology literature, honor has been attributed only to some cultures. For instance, it has been proposed that honor prevails in the frontier societies (Nisbett & Cohen 1996; Sommers, 2009). Others propose that honor is an attribute of collectivist cultures instead of individualist cultures (Abu-Lughod, 1999; Jakubowska, 1989). Still others propose honor as one of the cultural categories, the other two are the face and the dignity cultures (Leung & Cohen, 2011). In these approaches, honor is seen as a lack of institutions that leads to aggressive cultures or it is a construct relevant only to the collectivist cultures.

Initial empirical work using psychological studies on honor came from Cohen and colleagues (e.g., Cohen & Nisbett, 1994; Cohen, Vandello, & Rantilla, 1998; Leung & Cohen, 2011; Vandello, Cohen, & Ransom, 2008). They used a cross-regional approach to studying honor within the USA. This group of researchers initiated their studies in the U.S. South. The studies explored the Southern culture of honor and masculinity by comparing White, non-Hispanic Northern and Southern males. They focused on the use of

anger and aggression in response to insults (see, i.e., Cohen & Nisbett, 1994; Cohen, Vandello, & Rantilla, 1998; Leung & Cohen, 2011; Vandello, Cohen, & Ransom, 2008). Most of these studies suggested that due to honor culture in the South compared to the North the homicide rates were high (Nisbett, 1993). Also, the men from the South endorsed more violence in response to insults (Cohen & Nisbett, 1994). Furthermore, men from the South held the belief that an insult damages their reputation of toughness in the eyes of others (Cohen, Nisbett, Bowdle, & Schwartz, 1996).

The program by Cohen and colleagues has certainly facilitated in defining and understanding the concept of honor. It has, however, offered a one-dimensional version of honor. This simplification of the concept has led to the endorsement that honor is associated with violence. This work has mainly focused to establish how the loss of honor occurs. This literature has not focused on the possibility that honor can also be related to the assignment of honor. Assignment of honor may have a role in motivating members' actions and identification with their group.

Furthermore, literature on honor has predominantly assumed that honor is the matter of concern in the presence of others. In empirical research, however, this 'others' is usually restricted to the interpersonal dimension. For instance, one person is insulted by the other and then reacts to this insulting person. In this dissertation, I extend this social aspect of honor from interpersonal to intergroup level. I propose that the way individuals' image may depend upon their family; it may also depend on the image of the group with which they identify. In addition, this may have an effect on their shared identity and commitment to this group.

In the later accounts, based on the content of honor, Rodriguez Mosquera and colleagues categorized honor into four types. The first type is the family honor, which is one's concern to protect the honor of one's family and correct reputation-damaging behaviors. The second type is integrity honor, which is based on the reputation of an

individual for honesty and fair dealings, and the image of the self to the social group as trustworthy. The third type is the masculine honor where a manly reputation for endorsing assertive maleness such as having and supporting a family, and having sexual experience. The fourth type is the feminine honor, which is seen as the obligation of a woman in light of her traditional gender role by maintaining chastity and sexual modesty (see, e.g., Rodriguez Mosquera, 2011; Guerra, Giner-Sorolla, & Vasiljevic, 2013). This typology has served to summarize and classify classic culture related approaches to honor.

Some researchers have proposed a prototype evaluation approach to studying honor. In this approach, Uskul and colleagues (Uskul, Cross, Gercek-Swing, Sunbay, & Ataca, 2012) documented comparative studies on exemplar-evaluations of honor between Turkish and European-American participants. Turkish participants were more likely than Americans to generate situations in which someone had done something unjust to the target. Researchers attributed these findings to higher honor concerns and thus high honor in Turkey compared to the US. Therefore, this prototype approach to honor was also in line with defining honor as a cultural phenomenon. Such approaches suggest that honor is a cultural phenomenon. It has been mainly related to insults and restricted to interpersonal affairs. For instance, one person insults the others, and the other would react with violence.

Over the time, the geographic spectrum of studies on the concept of honor expanded from the U.S. to Europe and Mediterranean. For instance, a line of studies by Guerra, Giner-Sorolla, and Vasiljevic (2013) documented the importance of various honor concerns among countries as diverse as Brazil, Israel, Japan, Macedonia, New Zealand, Spain, United Kingdom, and the United States. Among all countries with great cultural diversity, participants recognized the integrity, family honor, feminine honor, and masculine honor as distinct facets of honor. Regardless of being individualist or collectivist, honor as a virtue related to integrity emerged as the most valued facet of

honor. This line of studies indicates that all the facets of honor may exist in many diverse cultures and countries. Similarly, Uskul and colleagues (Uskul et al., 2014) compared the evaluation of threat scenarios by the members of a typical honor culture (Turkey) and a typical dignity culture (northern USA). Participants from both societies perceived that others in their society would endorse confrontation more than withdrawal in both types of scenarios. Such findings suggest that within a country and across-group comparisons may offer the better understanding of honor than comparing widely different cultural groups.

The approaches reviewed in this section have not focused on the group perspective in their work. Interpersonal research on honor has established that individuals do care about their honor, but what would be the answer to the converse question – do groups, and their members need to care for their group’s honor? It is proposed that organizations care for their image as respectable and responsible entities (Arnold, 2006; Moore, 1999; Pettit 2007; Thompson 2005; Velasquez, 2003). Would it also mean that we conceive of organizations as entities with honor? The image of an organization as an honorable entity may often result from its senior members having or achieving distinguished standards for work ethics and social responsibility at the group level. It is plausible because many organizations advertise themselves with slogans such as ‘socially responsible’, and ‘fair’ organizations. However, would it be the same for members of organizations to care for the protection of their organization’s honor, in terms of group honor? It is possible that when employees or members of an organization see an important position-holder adhering or violating an honor code, this can affect employees’ perception and action tendencies towards their organization. Thus, honor may have a functional role to regulate the behavior of certain groups and their members. For instance, we are not only concerned about how we see our group, but also how others see our group.

**Concerns for social image and emotional appraisal in honor.** Social image is our representation and our value in the eyes of others (e.g., Abu-Lughod, 1999; Gilmore,

1987; Peristiany, 1965). This definition suggests that positive appraisal and recognition lie in the eyes of the beholder, in this sense honor is inherently image related. It may hint upon some cross-cultural commonality as opposed to a stark cultural difference in perception of honor. A common theme in a variety of social psychological and sociological literature on honor seems to be the concern for social image (Abu-Lughod, 1999; Emler, 1990; Jakubowska, 1989; Rodriguez Mosquera et al., 2000; Rodriguez Mosquera et al., 2002; Rodriguez Mosquera et al., 2008; Rodriguez Mosquera, Tan & Saleem, 2014; Rodriguez Mosquera, Uskul, & Cross, 2011; Triandis, 1989).

As much as the positive social image would lead to the imposition of respect and prestige from other group members, negative social evaluations can have an effect in the opposite direction. Negative evaluations can lead to reputation damage and loss of respect; this state of a threat to honor can motivate people to defend their honor even more vigorously. This threat follows a similar affective response, for instance, in the case of such threats to honor people will react actively (Rodriguez Mosquera et al., 2008). The higher the prestige and reputation of the group, the more likely it is to have an impact on the group members personal evaluation. Thus, it could be that a threat to one's group honor may as well be a threat to one's integrity. For instance, the threat to one's honor is harmful to an individual's integrity (Cross, et al., 2014).

Assuming that one firmly believes in the well-earned social image of their group, it is very likely to influence one's emotional reactions and action tendencies. That is of particular interest in the case of group membership dynamics because our image is important to us as something commonly shared among all members. Everyone handles taking care of this shared public good. If one of the group members does not follow honor code properly that may lead to heightened group image concerns for other members.

Therefore, this construct is another vital candidate for studying how adherence or violation of honor-code can have a significant role in groups' functioning. Researchers

have widely documented that shame in honor cultures is strongly related to the protection of honor. In particular, Rodriguez Mosquera and colleagues examined how honor influences emotions (Rodriguez Mosquera, 2011; Rodriguez Mosquera, Fischer, & Manstead, 2004; Rodriguez Mosquera, Fischer, Manstead, & Zaalberg, 2008; Uskul et al., 2014). In addition to shame's strong role in protection of social image some researchers have also documented a relatively more positive perception of shame among members of honor cultures (i.e., Abu-Lughod, 1999; Peristiany & Pitt-Rivers, 1992).

Furthermore studies have also shown that shame leads people with high honor values to protect their social image using aggression (Rodriguez Mosquera et al., 2008; Leung & Cohen, 2011), whereas persons with low honor values would rather withdraw from the situation that makes them feel ashamed (Rodriguez Mosquera et al., 2008). Similarly, research by Ijzerman and colleagues (2007) suggested that people high on honor values were directly influenced by their reaction to minor insults such that they experienced more anger after an insult compared to people with lower honor values. Thus in terms of honor-code violation, the shame that is induced is an appraisal of a particular defect due to failure of living up to a specific standard (see Gausel & Leach, 2011; for review see Rodriguez Mosquera, Uskul, & Cross, 2011). In this conception of shame is defined as an emotion that expresses the need for improvement in one –self and may be in one's act for improving social interactions and relations, particularly in group-settings.

Another similar conceptualization of shame by Chekroun and Nugier highlights a functional aspect to shame. They assessed the intensity of shame in response to the deviant behavior by an in-group or outgroup member (Chekroun & Nugier, 2011). It was found that the participants had a higher tendency to exert social control when the target was an in-group member than when the target was an outgroup member. A pivotal finding in this study was that shame mediated the threat posed by an in-group member deviant behavior to participant's willingness to sanction the deviant target. This finding indicates

the link between shame and in-group image protection is vital. This self-improvement motivation leads to the next question, what could be the action tendencies of the people who maintain or commit violations to honor codes.

While the notion that the threat to social image in interpersonal settings leads to heightened concern for shame is widely present (for review see Rodriguez Mosquera, Uskul, & Cross, 2011), however the question if protection of social image would lead to pride has not been addressed in many studies. Our studies will also explore this aspect of honor. Research on honor has focused on cognitive and affective aspects (see Howell, Buckner, & Weeks, 2014) which relate honor to aggression. However, this functional nature of the aggression has not been fully explored. Research in this area is another gap in the literature on honor.

It has been recurrently proposed that shame is felt due to the discrepancy between the acknowledgment by others and the social image we want to present. Thus, shame is reflective of how others think of us (Cooley, 1902; Rodriguez Mosquera et al., 2008). A similar notion may also hold for the case of pride, which is felt when others hold a positive view of us due to our achievement and others' recognition of success. It is in our nature to construct, seek, validate, and maintain our self-concept in relation to others. However, it may also be true in the case of pride. As in honor groups, the self is necessarily categorized in relation to others. Therefore, the sort of image (shameful/prideful) honor group members have on others may evoke strong emotions such as shame and anger on violation of honor code or pride on living up to the honor code.

Henceforth, it can be concluded that literature on emotions implicated in honor has focused mainly on the feelings of shame. Other two important emotions, for instance, contempt of others when they see someone violating the honor code and pride shared by other group members are not widely explored. Therefore, the focus of this dissertation is



to explore pride along with shame. In the following section, this missing link in the literature on honor is bridged by introducing the role of group membership in honor.

## 2.2 Potential Gaps in the Literature on Honor

Based on the literature reviewed above, two aspects that seem to be the potential gaps in the literature on honor could be the role of group membership and group image and emotions.

**Role of group membership in honor.** One line of theoretical frameworks, which has dominated much of social psychological research, and has not been incorporated in the literature on honor is the identification literature. It can be assumed that that honor has a role in developing and maintaining identity needs of honor group members. For instance, honor may help regulate identification and commitment to the group, concern for group's image, and emotional appraisals regarding honor code adherence as well as the violation. As we know individuals belong to different groups (e.g., Tajfel, 1982; Turner, Hogg, Oakes, Reicher, & Wetherell, 1987), therefore, it could be speculated that it may be critical that individuals define themselves in the eyes of their group members. It calls for studying honor in groups. This dissertation, hence, aims at exploring how individuals react when their group's honor is threatened.

As our group membership defines who we are, so we want to be part of the prestigious groups with high social status, respect, and a positive image. High prestige groups do not stand in the void; they have that high status compared to other groups. Therefore, it can be speculated that honor groups are distinct and socially visible. In particular, individuals like to think of themselves in terms of belonging to social groups or collectives, which offers an alternative framework to explore honor regarding groups.

Supporting this assumption, some researchers have suggested that honor is an integral part of a group's identity (Pitt-Rivers, 2003), and honor may also effect

relationships within a group (Guerra, Giner-Sorolla, & Vasiljevic, 2013). Some research suggests that the impact of group-level characteristics on the membership of individual group members tends to demonstrate specific consequences. For instance, there is evidence showing that relative status of the group predicts group-based self-esteem (Ellemers, Kortekaas & Ouwerkerk, 1999). It can be suggested that honor-groups may be the groups with high status and respect; at least inside the group they might be perceived so. This can have implications for high prestige for honor group members.

Till the date, however, an assessment of the positive value of honor code adherence in groups and exclusion of non-adhering others have not been assessed in research on honor. It is arguable that the tendency of honor groups to offer this positivity may not only be seen by other groups and appreciated. It may also lead to higher condemnation and exclusion of the honor group members if they are accused of honor-code violations. It is proposed that honor-group membership will be contingent upon adherence to honor codes.

Research reviewed here also suggests that different social groups may vary in the importance of group uniqueness such that some are attributed more importance than others. It may also affect the importance of their social image to their members. I argue that identification with a distinct group, positive image of the group, and its relevance for self speaks to group related honor. It leads me to the other aim of this dissertation that is to extend previous research by exploring different functional components of honor such as the role of honor in creating collective identity and commitment. For this dissertation, it can be speculated that membership into an honor group is achieved and maintained through honor-codes. Once someone becomes a member of an honor group the members have a special privilege, which refers to his or her entitlement. Members can claim certain recognition. With this operationalization of the construct, this dissertation aims at

exploring honor as a general phenomenon related to groups varying in its significance for each group, depending on group specific honor aspects.

**Role of group image and group emotions.** When integrated with group perspective on honor, this significance of social image as a key element in defining honor would suggest how important members of honor groups are. This may suggest that members of the honor groups strongly influence group's reputation and image. In particular, in prestigious organizations and work groups, people may be highly committed and motivated to protect their social standing and social image as a core psychological concern. In groups settings pride and prestige are earned with difficulty and thus crucial aspects of group life. Not only that people seek membership of prestigious organizations, but also once they are members they engage in demeanor that ensures good reputation of the whole group. Thus, the attributions and behaviors of others are of major importance. This aspect of honor takes it beyond the cultural imperative, as the value of honor is a significant social construct within and beyond honor cultures. It particularly suggests an outsized impact on people's behavior in the group and organizational settings.

The group emotions refer to common emotions of members belonging to the same group (Barsade & Gibson, 1998). Group emotions may have significant outcomes for the groups' functioning. For instance, higher positive group affect is associated with less conflict and more cooperation (Barsade, 2002), and better subjective performance (Totterdell, 2000). Conversely, higher negative group affect has been associated with a lack of team coordination (Sy, Côté, & Saavedra, 2005). Group affect is even more important for within-group interactions and small groups (Delvaux, Vanbeselaere, & Mesquita, 2015).

The most important honor related group emotions are pride, shame and contempt. However, the literature on honor has mainly stayed focused on the feelings of shame related aspect, arguably because the focus has mostly stayed on negative consequences of

honor. Nonetheless, having honor can be associated with pride and losing honor is associated with feelings of shame. This proposal for the association of pride with honor is as old as Pitt-Rivers's documentation of honor as active protection or an individual's pride and reputation (i.e., Pitt-Rivers, 1965). Pitt-Rivers argues that it is the acknowledgment of others that makes an individual worthy of pride and those who to be honorable without others' recognition are worthy of any pride.

### 2.3 Towards a Theoretical Framework of Honor

According to de Tocqueville, it could be supposed that honor is a particular rule based condition, with the aid of which people or a class of people distributes blame or praise (de Tocqueville, 1863). This very broad characterization of honor encompasses many more specific aspects that can be found and incorporated into the literature on honor. For instance, Pitt-Rivers argues that honor is a person's value in his own eyes and the eyes of his society, it is one's claim to pride and the acknowledgment of that claim by others (Pitt-Rivers, 1965). Thus, honor is a special form of praise and blame involving emotions such as pride, shame, contempt and others.

In line with de Tocqueville's broad approach to honor, Appiah (2010) gives this fairly broad definition of honor, when he writes: "Having honor means being entitled to respect." (p. 175). This may imply that some people in society think they want to be respected and that they have a right to respect. Moreover, this entitlement is based on a set of standards (i.e., honor code) by which people have the right to have respect or lose respect (Appiah, 2010, p.175). It is important to detail what is implied by "respect" in reference to honor. How "entitlement to" such respect has to be understood, and how such entitlement is regulated by an honor group's standards (e.g., honor code).

**Honor recognition respect.** Recognition respect has been stated by Kant (1991/1797) as a consideration of others as autonomous and rational persons who have to

be treated in a particular way because of their inalienable dignity. According to Kant, individuals have to be treated as ends, not as means to achieve a certain goal. This can mean that all persons have to be treated as autonomous beings and according to the moral law to preserve their dignity.

What does respect mean in relation to honor? Darwall's differentiations between appraisal respect and recognition respect may help in clarifying the kind of respect that may be implied in honor (Darwall, 1977). According to Darwall appraisal respect relates to individual merit and excellence based esteem. It can result in admiring a person for some outstanding achievements. Appraisal respect refers to an appreciation of the respected person; however, this appreciation is not mandatory. In contrast, recognition respect refers to treating people in a particular way and such a treatment is obligatory. Such treatment may include calling by titles, constrained actions, and regulating one's conduct towards the respected persons because honor group members have a right to get such treatment. For instance, if somebody is a judge or a professor, then such a person can demand to be called by a particular title. Thus, recognition respect is more than a feeling or attitude as it affects our relation and behavior towards the respected.

Darwall (2006) has further argued that one person has to respect another as an individual with equal authority to make claims and to be accountable as an individual. Here, the individuality of a person is stressed in particular. In contrast, honor recognition respect refers to one's "objective" standing as perceived by the self and others of an honor group. Therefore, it denotes a rank difference between those who are honorable and the others who are not honorable. Also, shameless are those who do not care about the rules. However, when one lives up to the relevant standards (i.e., honor code), one is entitled to honor recognition respect. In case one fails to live up to the standards, one would lose respect and would be an outcast. In contrast to dignity-based respect, honor recognition

respect can be lost. As a consequence, one would lose entitlements and rights to recognition and rank, and even moved to the fringes of society.

**Entitlement to honor recognition as a right.** Feinberg (1970) has offered an important proposition on recognition, which could help in the development of a theoretical conceptualization of honor. According to Feinberg, recognition can be seen in terms of rights and entitlement that is assertively claiming one's right to recognition. Feinberg further argues that a person deserves something good from us because of the presence of certain propriety in our giving positive recognition to him. For instance, a person may deserve something good because of the kind of person one is and what that person has done. Feinberg argues that in the case of promised recognition, one not only deserves proper respect, but also one has a right to it. That may be seen as an individual's entitlement to honor recognition as a due right. The weaker kind of decorum, which is a mere reward is simply a type of reciprocation of one party's character or action and another party's preferred response, much like that between good performance and applause.

## 2.4 A Theoretical Framework of Honor

In this section a theoretical framework to study honor is proposed. This framework conceptualizes honor as a group process relevant to members of prestigious social groups. The behavior of the members of these groups is guided by a set of esteemed standards. Others care dearly to assure that the members of honor groups observe these standards. When the members observe the standards they get praise and pride, when they fail to live up to these standards, they get contempt and shame, even punishment. For elaborating group-based conception of honor, I propose that there are five necessary features of honor: honor-groups, honor-codes, concern for social image, emotional and behavioral consequences, and group identification and commitment. I first define and then elaborate each of these features in terms of our theoretical framework.

**Honor groups.** Honor groups have distinct identity based on literal or symbolic high status, achievement or their impact on society. Membership to these groups is prestigious for members of a given society. Identification with particular honor group is a critical element for members regarding their groups as prestigious. According to this theoretical framework, the members of an honor group perceive their in-group as positively distinct. According to this assumption, even some mafia groups could perceive their groups as honorable. For instance, by thinking that they do not lie to one another within their group, they can give their lives to protect in-group members, and deliver their promises at any cost. I argue that honor groups will be perceived distinct not only by their members but may also be perceived discrete by the non-member population.

In honor groups, there is an emphasis on convictions and values related to pure membership and respect. Only complete adherence with the standards of an honor group would give them a membership to an honor group. Once, an individual becomes a member of the honor group they get recognition respect as equal members. This

membership in honor group makes the individuals exclusive from others but equals within their group. Strong membership may have significant outcomes for individuals' identification and commitment to their group. Furthermore, the higher the identification of honor group members, the stronger their devotion to their group. Moreover, honor groups often define themselves against all non-members, but not necessarily against certain out-group.

On the personal level, identification with the honor group serves the purpose of being a proper honor-group peer. On the group level, worthy membership is contingent upon adherence to the honor norms. One does not have a right as an appropriate honor member until one does not fulfill obligations to the honor group. Even personal or acts of other honor group members can lead to loss of recognition for a member or group as a whole. In groups other than honor groups, less prestigious groups with no strong sense of honor codes, members' worthiness is not vested in group standards. A person's acts do not mitigate worthiness of members or that of the group. In other words, gain or loss of esteem and recognition is a benefit as well as a cost for those who belong to honor groups.

This theoretical framework proposes that honor group and respective group identity may have emerged through evolutionary processes. The emergence of strict norms for groups would have provided a clear sense of identity expectations. For example, where we belong and what is important to us. Especially in our evolutionary history when living in small groups was seminal to our existence such that clearly defined codes must be developed for coordination. Development of honor codes thus may have led to clearly defined ideals as standards. Such clear standards may help in the development of strong group identification and preserve a sense of group commitment.

**Honor code.** Unique ideals and standards specific to honor group's identity, peculiarity, and social standing are called 'honor codes.' Honor codes are key to maintain and regulate distinct honor-group membership. Adherence to these honor codes would



preserve someone's membership and privileged status in an honor-group. Honor codes are unique depending on salient features and functions of a given honor-group. Group members, even outsiders, tend to keep an eye on honor group members if they are observing their honor code properly. This social feedback may provide a means of sustaining honor codes and regulating worthy membership in the honor groups. Examples of honor codes could be sincerely describing one's results as a researcher; clearly demarcating the side effects of a medicine as a pharmacist; not disclosing the name of fellow mafia member if caught by police.

An important element of having and maintaining honor code is recognition respect. Recognition respect is defined as the respect that indicates special acknowledgment and value of honor-group members. It is observed and practiced by treating other honor-group members as essentially worthy and equal within the group. The honor code, however, is not applicable to the non-members of honor groups; recognition respect for honor group members is rather exceptional. This special respect gives honor-groups members a distinct standing from other groups. To understand recognition respect I see the need to discuss and also compare appraisal respect.

Recognition respect is discretely available to the honor group members brings a sense of entitlement. This entitlement to recognition-respect means that the members of honor-groups have a right to special treatment. Honor-group members can be assertive to claim recognition respect when not treated with appropriate deference and regard. In my conceptualization of honor, I will step by step explain the necessary concepts and processes that constitute this definition. Thus, I define that recognition respect as the necessary condition of honor which is gained by few, based on their position, efforts and special achievements. Those who gain it dearly maintain it, but it may also be respected and entertained by others. It is thus an entitlement of those who have earned it.

Most entitlements have an element of honor associated with them. It seems plausible that honor could also be primed among members of any group when one is offered an entitlement or affiliation with a group having superior social standing. I argue that honor may be a part of our everyday social lives be it Eastern or Western societies, collectivist or individualist cultures, professional or religious groups or groups in any other human endeavors. It might be true that honor has been with us in one form or another. In previous times, it was with us in forms such as dueling, foot-binding, acknowledging the Nobel Laureates, and giving honorary doctorates to philanthropists. Hence, nowadays honor codes may be most reflected in the occupations, professions and social roles such as scientists, doctors, warriors, and many others. Thus, honor can have a strong influence in our lives from daily activities to the global decision-making. Therefore, it would be vital to disambiguate the construct of honor, and explore its credit in the regulation of our social obligations.

Mutual understanding of honor code by honor groups and other is a key factor that makes honor a discrete phenomenon. This mutual understanding brings in the notion of recognition respect as an important element in matters of honor. According to Rousseau (1959) mutual acknowledgment inherent in the recognition is as much an issue of social behavior as it is of legal rights. Later philosophers such as Rawls (1972) and Habermas (1996) conceptualize recognition as respecting the needs of those who are unequal in the system and those whose interests diverge (see i.e., Sennett, 2003).

The proposed framework of honor conceptualizes recognition respect in terms of Simon's (2007) definition of respect where recognition respect is treating others as essentially equal to oneself (Simon, 2007; Renger & Simon, 2011). In this view, respect is not seen as equal from the outside respect, it is seen as special respect. This special respect gives honor group members a distinct standing from other groups. Thus,

recognition respect is discretely available to the honor group members, which makes them entitled to respectful treatment.

As stated by the proposed framework of honor, honor may have a functional role in group members' commitment to their group. A function like that may also be affected by respecting each other and getting respect from outsiders. For instance, in recent social psychological literature there has been some work on matters of respect, especially for its role in cooperative behavior in groups (Tyler & Blader, 2000; Regner & Simon, 2011). The respect that underlies honor is particularly recognition respect, to which people are entitled to membership in relevant groups (Darwall, 1977). The recognition respect comes from the social esteem and recognition for person's achievement (Sleebos, Ellemers, & de Gilder, 2006) and may become the basis of concern for group's social image. Thus, social recognition as an equal member can result in interchangeability among honor group members (Turner, Hogg, Oakes, Reicher, & Wetherell, 1987; also see Regner & Simon, 2011). Recognition respect is thus a salient feature of honor-groups.

**Concern for social image.** Concern for social image or reputation is someone's care for how the person is evaluated in one's social context and especially how others in the group care about the person. In the matters of honor positive appraisal and recognition lie in the eyes of the beholder. Thus, concern for social image and reputation is an integral part of the honor. One will be recognized as respectable only if one's evaluation from other honor group members is positive. In case of honor, what matters is the assessment of other members of the honor group, concerned parties and authorities. For honor groups, there may be a perfect match between self-image (self-respect, social pride) and the public image (e.g., conveyed respect by peers).

Having an esteemed social image is not enough to maintain the status of an honorable member of a group. One also has to put effort to protect and sustain this positive image. Within an honor group, having positive image and reputation will be

highly valued. This positive social image associated with the members of honor-groups might also be esteemed among other groups. In particular, this might be the case when honor groups have high achievement based recognition such as doctors.

Assuming that one firmly believes in a well-earned reputation of their group and shares group image concerns, it is likely to have an effect on an individual's emotional appraisals and action tendencies. Group image concerns have not been studied in the context of group honor. It is of particular interest in the case of group membership dynamics because our image is important to us. If one of the group members does not follow honor code properly that may lead to heightened reputational concerns for other members. Therefore, this construct is another vital candidate for studying how adherence or violation of honor code can have a significant role in honor groups' functioning.

This theoretical framework postulates that social image and reputation earned by becoming a member of honor-group could aspire even outside this group. Out-group members may not achieve this aspiration. Socially reflected appraisal guides entitlement and adherence to recognition respect as this recognition is an external evaluation. Therefore, care for this social image becomes an important element of honor. For members of honor groups, this significance of social image is inevitable.

In a sociological account of honor Bourdieu (1965) presented the concern for social image among the members of Kabayals of North Africa. Pierre Bourdieu states: "individual sees himself always through the eyes of others for his existence" (Bourdieu, 1965, p. 211). He adds: "Respectability, the reverse of shame, is the characteristic of the person who needs other people to grasp his own identity" (Bourdieu, 1965, p. 211). Bourdieu hereby clearly associates honor with the social image, respect, pride and shame with a person's identification. Thus, our framework of honor is also supported by this definition of social image and identity by Bourdieu. Another noticeable point here is that

the part of honor that focuses on respect and pride, which has not been addressed in the former literature on honor has been of particular focus in our framework of honor.

I think that an important yardstick to what count as the social image is status. For instance, Sennett rightly defines status as a person's rank in the social hierarchy and suggests: "it is the superior who gets recognition" (Sennett, 2003, p. 53). It can be thought that concern for social image belongs to people with prestigious status and recognition thus, honor groups, which as well is an important tenet of our theoretical framework. For example in the case of a social worker or a doctor, one will have to care more for their prestige and reputation, however not so much as in the case of a customer's representative or a homeless.

**Emotional and behavioral consequences.** For this theoretical framework, it is assumed that honor has a role in regulating the behavior of the group members. An important outcome of this assumption could be what are the consequences when someone follows honor code and what may happen when the honor code is not observed. This result could be categorized into two facets, emotional and behavioral consequences based on both adherence and violation of the honor codes.

**Emotional consequences.** Becoming a member of an honor group give people a positive effect, which serves not only the needs of attachment and esteem, in honor groups it especially results in a feeling of pride. Personally, one experiences emotion of pride, and socially one receives admiration from other honor group members and even non-members. Both pride and admiration might lead to the feeling of high self-esteem and credibility among honor-group members as well as the outsiders.

Pride is felt due to others holding a positive view of us and, it is reflective of how others think of us. As Rodriguez Mosquera and colleagues have proposed (2008), it is in our nature to construct, seek and to validate, our self-concept. It is vital to validate our

self-concept in relation and comparison to others (also see, e.g., Baumeister & Leary, 1995; McNulty & Swann, 1994; Schlenker, Dlugolecki, & Doherty, 1994; Swann, 1987).

According to our theoretical framework on honor, it would also be true in the case of pride because the self is necessarily categorized in relation to others in the honor groups. In case, one does not adhere to the honor codes after becoming a member of an honor-group this would lead to negative feelings. For instance, there would be feeling of contempt and shame. These negative feelings may lead to a sense of loss of self-esteem among members of an honor-group. If others accused someone of defection when the person has not done a violation of the honor code, this would result in emotions of anger and outrage in the accused person. I assume that shame can only come along in the honor process once someone had earned enough pride or recognition in the first place.

***Behavioral consequences.*** Members of honor groups enjoy entitlement to privileges, for instance, right to be respected. They may be rewarded by others for example getting respectable treatment by others. For instance, in Germany when a professor would call to an administrative office, the administrative system responds in a very polite manner. Their treatment happens to be quite different when a student calls for a similar assistance. Adherence to honor code may as well be rewarded with fame. Similarly, it is possible to get reinforcement in terms of concrete rewards such as getting some prestigious awards, or significant positions in their group or society. Members of an honor group failing to fulfill the expectations of honor-group might have serious consequences. For instance, other members of honor-groups may ask for punishment of the deviants of honor codes, severally condemn others who defame honored titles. Sometimes defection of honor codes may lead to ridicule, name-calling, punishment and even loss of honor-group membership from an honor-group.

According to the proposed framework of honor, when someone rigorously maintains honor-code, this would give him a sense of high self-esteem, and pride.

Furthermore, maintenance of honor code gives the individual a right to claim recognition respect as a proper member of the honor group. Any slight violation of honor code will bring a conundrum. For instance, if there is a case of plagiarism by one psychologist, other psychologists would not only dislike association with this individual, but also support removing such a group member who brings shame to the whole group. Keeping an eye on other members of honor-group might seem costly but high self-esteem and observing others maintaining their group honor-codes would provide sufficient motivation for this sake. Others' adherence to honor code would lead to their admiration and pride. Others' violation of honor codes will instigate contempt and shaming.

Overall, the majority of previous frameworks and studies have focused on insults as a proxy for studying honor leading to the damaged social image, and increased anger and shame. This theoretical framework argues that that respect and pride can be equally important for the assignment of honor. In honor groups, both pride and shame would play a significant role.

**Group identification and commitment.** An important aspect of honor that has not been elaborated so far in the literature on honor is the role honor plays in providing strong identification and commitment to its members. I argue that honor may play a part in developing and serving identity needs by engaging the members through their commitment to honor codes. Interpersonal research on honor has established that individuals do care about their honor, but what would be the answer to the converse question - do groups, and their members need to care for their group's honor? The image of an organization as an honorable entity may often result from its senior members having or achieving distinguished standards for work ethics and social responsibility at the group level.

It is plausible that honor has a role in developing and maintaining identity needs of honor group members. For instance, honor may help regulate identification and

commitment to the group, concern for group's image, and emotional appraisals regarding honor code adherence as well as a violation. It may be the case that when employees or members of an organization see an important position-holder adhering or violating an important honor code, this may affect employees' perception and action tendencies towards their organization.

I propose that honor may have a functional role for groups and their members. Another aim of this dissertation, therefore, is to explore how individuals react when their group's honor is threatened. For that matter, honor can be defined as the value of one's group in the eyes of its members as well as in the eyes of others. For instance, we are not only concerned about how we see our group but also, the way others see our group.

## **2.5 Support for our Framework from other Theories and Literature**

In this section, relates the proposed theoretical framework of honor with the existing literature in social psychology that has not been previously connected with the conceptualization of honor.

**In relation to social categorization theory.** The theories of social categorization and self-categorization (SIT; Tajfel & Turner, 1979; Oakes, Haslam & Turner, 1994) support the assumption of our framework in several ways. For instance, in terms of self-categorization theory, there would be honor specific circumstances under which a person would perceive a collection of people as a group (Haslam, 1997; Haslam & Ellmers, 2005). Similarly, only a specific constellation would lead to a conception of honor group. Membership in groups may be motivated by people's needs for positive self-regard and esteem (Heine, Lehman, Markus, & Kitayama, 1999) that can be satisfied as a member of honor groups.

As argued in our framework on honor, the honor groups are not just any groups; they are prestigious groups with distinguished social standing. This distinguished social



standing may make honor groups noticeable and attractive in general. It is possible to conceive an individual's eminent identification with honor group due to such a category salience of honor group. Salience of an honor category is likely to cause accentuation because group members are prone to see themselves as exemplars of social class (Turner, 1985). Additionally, in terms of determinants of self-categorization, the members of honor groups will be high on relative accessibility of honor group membership (i.e., Turner, Oakes, Haslam, McGarty, 1994).

Compared to self-categorization theory, a unique aspect of our theoretical framework is that it offers an exclusive example of group categorization where no outside comparison is required to explain within-group processes. For example, in explaining groups there is a need for a relative comparison such as in-group versus out-group, minority versus majority or in some cases multiple comparison categories. In the event of honor group, there is no need of another comparison group. Thus, honor groups may exist in exclusivity when it comes to explaining groups.

**In Relation to norms.** Social norms serve a vital role in reducing our cognitive load such that we do not need to look for new solutions in the reoccurring situations. They provide ground for shared identification through rules in a given situation. Literature suggests that norms facilitate positive interactions and protect valued entities among the group members (Brauer & Chaurand, 2010). The social norms perpetuate through socialization (Hoffman, 1970) and institutionalization (Brauer & Chaurand, 2010). Therefore, it can be suggested that presence of honor code among honor groups serves the same purpose. The honor code, as stated by the proposed theoretical framework, is a set of group-specific discrete standards. These are the standards that provide a guide for how to behave socially. Thus, they provide common standards to the group, create shared values and strengthen identification.

In our contemporary social living, our professional social roles have become the seminal part of our lives. Peter Berger, for instance, argues that in the world of honor, individuals discover their true identity in their roles; our professional roles have seated themselves in the place of honor (Berger, 1970). In earlier times the social class exhibited honor of groups, for example, tuning into or turning away from the etiquettes of certain class brought to dishonor. In these times, on the contrary, digressing from codes of conduct in prestigious groups is more likely to induce shame, waver pride and bring dishonor.

It is important to note that honor codes are different from group social norms. An honor code may have a personal investment and thus a personal cost associated with adherence to the code. A doctor, for example, has this honor code to save the life of a patient indifferent of what hour of the night it is, sacrificing his sleep or family time. A soldier, for example, puts his life at risk for his services to his regiment or country. This personal investment is not necessarily positive, for instance, a fellow mafia group member is caught by police may suffer a longer sentence for not disclosing the identity of his gang members.

Next crucial point is the process through which these honor codes are observed. The honor code is observed by utilizing minimal standards of evaluation for the appropriateness of behavior. Minimal standards as well may guide the punishment preferences for the deviants. The focus on minimal standards is on the absolute cut off point for appropriate behavior, and evaluation is categorical such as acceptable or unacceptable (see, i.e., Kessler et al., 2010).

Another difference between norms and honor code could be that norms are the same for everyone. For example, a common norm is to stop on a red signal, everyone must stop. Norms may have intense consequences for a person's membership in a certain group. For instance, if a professor does not end on a red signal, it is not to say that s/he is

not a good professor. However, in response to the violation of honor codes the negative evaluation of the perpetrator would be much strict compared with deviation from a social norm. This violation may also have consequences for one's membership to honor group. It is possible that social norms point in the direction of social equality and honor codes points to the direction of distinction.

**In relation to sacred values.** According to Atran and colleagues, sacred values are the values that demand devotion such as the welfare of family (Atran, Axelrod, & Davis, 2007). A sacred value could also be a commitment to one's country, religion, and honor. This definition of honor as a sacred value may imply that matters of honor are issues of sacred devotion as honor code is a core value for an honor-group.

Honor may have some commonality with sacred values. Tetlock (1996) for instance has defined sacred values as the values that are treated by a community as possessing transcendental significance as they are independent of comparisons and trade-offs. He further argues that a sacred value in a given community represent an expressed, not a revealed preference. Tetlock (2003) has further suggested that these core values such as honor outweigh other values, particularly material or economic values. Thus, honor can be seen as related to sacred values but is not quite the same.

A notable distinction regarding how I conceptualize honor code in comparison to sacred values is in connection to implied morality. Sacred values in some sense have this connotation of moral effect, which may not be the case for honor codes. For instance, when we refer to an honor code it may not have to have morality implied it it, but that may not be the case for sacred values. For instance, a member of a mafia group may not state someone's name, which would be an honor value but not a sacred value.

Honor groups and other groups may see honor code as a respectable standard by other groups. Sacred values, however, may vary for their evaluation across groups. For instance, honor code of a gang or mafia would be seen as honor-related by other groups as

well. However, as noted by Atran and colleagues (Atran, Axelrod, & Davis, 2007), the sacred status of cows among Hindus will not be seen as a sacred value by followers of other religions.

**In relation to Evolutionary perspectives.** Shackelford has offered an evolutionary psychological perspective on the cultures of honor (Shackelford, 2005; Buss, 1995; Goetz & Shackelford, 2009; Tooby & Cosmides, 1992). Shackelford (2005) argues that the psychological mechanisms underlying manifestations of cultures of honor were selected as a solution to problems such as men's need for answering to insult or attacks on reputation, toughness. He calls honor an "evolved reputation adherence mechanisms". These evolutionary psychological mechanisms should be sensitive to the context of affronts. According to Shackelford (2005) the theft of a wife who is reproductively valuable is an affront, which might have led to the manifest behaviors in a culture of honor. Therefore, honor could be a psychological mechanism that evolved as a response to the adaptive problem of mate retention (e.g., Buss, 1995; Shackelford, Goetz, Buss, Euler, & Hoier, 2005).

In our theoretical framework, there is a possibility of another evolutionary speculation that honor codes are there for the sake of better functioning of the groups. Honor codes make the members more committed and responsible. Higher institutionalization might have made a doctor and a shopkeeper as equal members of a larger society. Referring to a physician, however, prompts some honor codes e.g. effort to save lives, be an altruist helper without monetary benefits, which is not quite the case in referring to a shopkeeper. Having these honor codes would be functional because then everyone in a group knows what is expected of their group members. Furthermore, other group members will have a guideline for keeping an eye on adherence and violation of honor codes by fellow members.

### **3. Empirical Evidence: Section I**

#### **Assignment of Honor in Groups: Insider and Outsider Perspective**

Empirical evidence of this dissertation consists of two parts due to two lines of studies testing different set of assumptions. This section will first explore if honor is attributed differentially to various social groups. It will determine which groups may be suitable for studying honor. Based on our theoretical framework honor groups are distinguished groups, which are regulated by distinct standards, honor codes. Thus, among various social groups highest levels of honor would be assigned to distinguished groups governed by honor codes.

Once it will be determined which group is suitable for studying honor, this section will carry on towards testing two of the key assumptions of the proposed theoretical framework of honor. These assumptions are motivated by the proposed theoretical framework, which states honor as a group process related to honor groups. These honor groups are the prestigious group with high standards of behaviors called honor codes and membership of the honor group depends upon the proper adherence to the honor code. According to the proposed theoretical framework, the adherence to the honor code is dearly observed by the honor group members (insiders). However, non-members (outsiders) may as well expect of the honor group members' proper adherence with their honor code.

Members of the honor groups are expected to behave in certain ways such as abide the honor code and show reverence with the observation of these codes. This observation of honor codes has implications for the assignment of honor. For instance, when someone observes the honor code, the person is considered a proper member, he or she receives pride from others and the image of his or her group is protected. However, when a member of the honor group violates an honor code he may face contempt or shaming by

others, and may lose entitlement to honor group membership. Additionally, this will damage the image of his or her group.

The first assumption of this framework that will be tested in this section is regarding the assignment of honor from people who are not members of the honor group themselves, the outsider perspective. This assumption states that assignment of honor depends upon strictly observing the honor codes. For example, in the case of honor code violation there will be a loss of honor group membership, low assignment of honor as a proper honor group member and low protection of group image. Furthermore, if an honor group member does not maintain honor code, the perpetrator will be condemned. This assumption will be tested in the Study 1 of this empirical section.

The second assumption of this framework that will be tested in this section is regarding how the members of honor group are affected as insiders when an in-group member violates an honor code. For example, in the case of honor code violation by an honor group member, evaluations by in-group members (insider perspective) will be strict. For instance, there will be a loss of honor group membership, lower assignment of honor as a proper honor group member, and low protection of group image. Furthermore, if an honor group member does not adhere to the honor code, there will be even higher condemnation of the perpetrator by insiders. This assumption will be tested in the Study 2 of this empirical section.

### 3.1 Overview of the Studies in this Section

The focus of this empirical section of the dissertation was three-fold. The first focus was to explore which group would be the most likely candidate for studying honor in groups. It was essential to choose a group that would be considered honor group among various cultures. This would facilitate a cross culturally valid and comparable group to test the assumption of our theoretical framework of honor in multiple cultures. Therefore, a cross-culturally acceptable honor group was needed. Additionally, the assignment of multiple honor attributes to various social groups was explored in order point out which attributes could be the best candidates for studying honor among various cultural groups.

Various groups and honor attributes were selected through two group discussions in social psychology lab meetings in Germany. These groups and attributes were further pretested in four focus groups with university students in Pakistan and South Korea. Two focus group discussions were conducted in each country. As this study was exploratory in nature, it was conducted as a Pilot Study. It was speculated that when rating various groups, participants will assign higher honor to some groups than others.

The second focus of this empirical section was to test the assumption of the theoretical framework on honor that assignment of honor depends upon strictly observing the honor codes. To test this assumption, Study 1 was designed; this study uses the most honorable group determined by the Pilot Study. Study 1 explored how participants assign honor to an honor group member facing the accusation of honor code violations in three countries (Germany, Pakistan, and South Korea). This study explored the assignment of honor from an outsider perspective such that the respondents themselves were not members of the honor group being evaluated. Based on the theoretical framework, it was predicted that in the case of honor code violation, even outsiders care about honor code violation by an honor group member.

The third focus of this empirical section was to test the second assumption of our theoretical framework on honor that is the members of honor groups are affected as insiders when an in-group member violates an honor code. To test this assumption, Study 2 explored reactions to an accusation of honor code violation by a member of an honor group. Study 2 tested assignment of honor from an insider perspective. In this case, the evaluations of the perpetrator were done by the members of the same honor group that is evaluated. Based on the theoretical framework it can be predicted that in the case of honor code violation, the insiders may care even more strongly about the honor code violation.



### 3.2 Pilot Study

#### Exploring a Feasible Honor Group

Pilot Study explored various social groups in order to find the most feasible group to study honor. It was speculated that among various social groups, higher honor will be assigned to groups with social attributes such as distinct group membership, recognition respect, reputation, and strict observation of honor codes. First, a list of ten honor attributes and ten groups was generated through a brainstorming session and a group discussion. This list consisted of the groups, which varied with respect to low and high respect, and low and high social status. Furthermore, these groups and attributes were discussed for their face validity for studying honor in a social psychology lab meeting in Germany.

Later, this list of groups was pre-tested with four groups of participants, two each in Pakistan and South Korea. One attribute (Worth in society) and two groups (Celebrities and Firefighters) were perceived distantly related to honor. Therefore, one attribute and the two groups were excluded from the study materials. Finally, nine attributes and eight social groups were used to study the assignment of honor in groups.

#### Method

**Participants.** Sample for the Pilot Study consisted of one hundred and twenty two participants (85 females, 2 did not indicate their gender;  $M_{\text{age}} = 22.28$ ,  $SD = 3.36$ ). All participants were recruited at a public university in Germany.

**Materials and design.** To study the assignment of honor to various groups, it was ensured that the chosen groups vary with respect to high or low respect and high and low social status. These groups included groups as diverse as Doctors, Athletes, Teachers,

Social Workers, Bankers, Millionaires, Shopkeepers, and Homeless People. See the selection matrix for our design in Table 1.

Table 1

Groups used in Pilot Study to determine best group to study honor

	<i>High respect</i>	<i>Low respect</i>
<i>High Status</i>	Doctors	Bankers
	Athletes	Millionaires
<i>Low Status</i>	Teachers	Shopkeepers
	Social workers	Homeless

Each group was rated on these honor attributes: Achievement, Distinguishable honor codes, Distinct Identity, Recognition, Respect, Repute, Morality, Social status. For each attribute, a Likert response scale was used (1= not at all attributable to this group; 5= completely attributable to this group). For details, see appendix for Empirical Section I, Pilot Study<sup>2</sup>. This study used within participant research design such that all the participants rated each group.

**Procedure.** The study was conducted as a paper and pencil study. All participants were requested to fill in a paper and pencil-based questionnaire at a university foyer. Participants first filled a consent form and rated the eight social groups on each of the honor attributes. For each group, the participants rated all honor attributes. Groups were presented to the participants in a random order, which was based on Latin square matrices to control any effects of presentation order.

<sup>2</sup> Materials for all studies are provided in the appendices of this dissertation.

**Analysis plan.** To analyze the assignment of the honor attributes to different groups, the groups were treated as independent variables and the honor attributes were treated as dependent variables. Analyses were conducted with honor aspects as within participant factor using a repeated measures analysis of variance (ANOVA)<sup>3</sup>.

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<sup>3</sup> In this dissertation, all data analyses were done using IBS SPSS Statistics 21.

## Results

Multiple univariate ANOVA indicated that all within-subjects effects for eight groups were significant ( $p < .001$ , see Table 2). It suggests that participants attributed different levels of honor aspects to various social groups. Mean comparisons for each honor aspect indicated that the high status and high respect groups such as doctors were assigned the highest levels of honor aspects (see means for each attribute in Table 2). For medical doctors, the participants attributed social status as the strongest honor aspect ( $M = 4.45$ ,  $SD = .63$ ); for athletes the highest attributed honor aspect was achievement ( $M = 4.65$ ,  $SD = .66$ ); respect was the highest attributed aspect of honor for school teachers ( $M = 4.06$ ,  $SD = .90$ ); for social work volunteers positive identity was the most highly attributed honor aspect ( $M = 4.26$ ,  $SD = .83$ ); social status was the most highly attributed honor aspect for the bankers ( $M = 3.85$ ,  $SD = .56$ ) and the millionaires ( $M = 3.85$ ,  $SD = 1.02$ ).

To further explore the overall assignment of honor attributes, overall means scores of honor assignment for each group were generated. This provided a proxy for knowing which groups were assigned highest levels of honor. Among the groups studied in this Pilot Study doctors were the most honorable group among students, followed by volunteers, schoolteachers, athletes, millionaires, bankers and shop assistants. The last category was homeless people. For statistics of ANOVA, means of all attributes, overall means and ranks see Table 2.

Table 2

Mean scores M (SD) of honor aspects assigned to different social groups

	Social	Distinguished	Positive	Special				Social		Overall	
	Achievement	Codes	Identity	Recognition	Respect	Repute	Morality	Status	Trustworthy	Mean	
	<i>M(SD)</i>	<i>M(SD)</i>	<i>M(SD)</i>	<i>M(SD)</i>	<i>M(SD)</i>	<i>M(SD)</i>	<i>M(SD)</i>	<i>M(SD)</i>	<i>M(SD)</i>	<i>M(SD)</i>	<i>R</i>
Doctors	4.34(.63)	4.05(.85)	4.08(.83)	3.97(.92)	4.20(.88)	4.18(.86)	3.41(.80)	4.45(.63)	3.68(.90)	36.34(4.02)	1
Athletes	4.65(.66)	3.18(1.03)	3.60(.84)	3.26(.88)	3.55(.89)	3.57(.85)	2.75(.76)	3.13(.85)	2.70(.75)	30.53(4.16)	4
Teachers	3.93(.77)	3.82(.80)	3.68(.94)	3.86(.96)	4.06(.90)	2.98(.96)	3.57(.75)	3.13(.80)	3.56(.88)	32.55(4.38)	3
Volunteers	3.27(1.13)	3.56(1.11)	4.26(.83)	4.19(1.02)	4.23(.95)	3.32(.97)	3.90(.91)	2.59(.92)	3.59(.79)	32.75(5.34)	2
Bankers	3.66(.85)	3.17(1.13)	2.75(1.02)	2.57(.82)	2.96(1.04)	2.36(1.05)	2.24(.93)	3.85(.56)	2.32(.98)	25.68(8.38)	6
Millionaires	2.96(.80)	2.30(1.11)	3.63(.97)	2.49(.94)	2.64(1.02)	2.90(.96)	2.47(.74)	3.85(1.02)	2.50(.75)	25.75(4.28)	5
Shop Assistants	3.47(.95)	3.14(.99)	2.67(.90)	2.76(.93)	3.14(1.03)	2.33(.69)	2.74(.73)	2.00(.65)	2.95(.84)	25.15(4.34)	7
Homless	2.66(1.12)	2.37(1.13)	1.30(.66)	2.13(1.10)	2.60(1.32)	1.22(.55)	2.60(.76)	1.14(.43)	2.39(.83)	18.39(3.86)	8
<i>*F</i>	73.02	50.49	151.16	90.63	74.11	143.14	80.21	23.62	65.01		
( $\eta^2$ )	(.38)	(.30)	(.56)	(.43)	(.38)	(.54)	(.40)	(.17)	(.36)		

\* Within-subjects effects; all within-subjects effects significant with  $p < .001$ ;  $R$  = Rank of the group in overall assignment of honor

## Discussion

The focus of this study was to rank various social groups and find the most appropriate group to study honor. However, the use of multiple attributes to assess this assignment of honor to these groups also provided a proxy for facets and attributes of honor. For instance in this study we used multiple attributes to assess honor. These findings, therefore, provide a depiction of honor as a multifaceted concept. This multifaceted approach to honor is supported by previous research suggesting that honor across eight cultures was perceived to be a multifaceted concept (Guerra, Giner-Sorolla, & Vasiljevic, 2013).

The result of the Pilot Study suggests that it is possible that individuals assign more or less honor to various groups. These findings support the notion that people think highly of groups with high social status, respect, and a positive image. The findings are also supported by previous research suggesting that characteristics such as status of groups may affect the perceptions of the members (see, Ellemers, de Gilder & Haslam, 2004; van Knippenberg & Ellemers, 2003). This study, however, also provides evidence that the perceptions of the students are also affected by the status of the groups. For instance, they rate the doctors as high honor group and homeless as the low honor group.

The Pilot Study was done in Germany, which is most likely to fall under the dignity culture category (see, e.g., Cohen & Leung, 2011). Although one may think that in the dignity cultures equal recognition is attributed to everyone indifferent to what they do and who they are. It was found that even in the dignity culture people do attribute different level of recognition of dignity to the various groups. Therefore, this study offers some initial evidence for the need for further exploration of dignity not only in interpersonal dimension but also in the group contexts. The Pilot Study may further

suggest the inclusion of particular groups for studying honor. This aspect may provide the insight that some groups may be more suitable for studying honor than others.

In summary, this study provides the insight that some groups may be more suitable for studying honor. Especially, most of our studies recruit student samples, and Pilot Study is the first one to determine which groups might be the best candidate for studying honor among student populations. Finally, this study provides a list of various groups rated on multiple aspects of honor, which may be insightful for future studies on honor.

### 3.3 Study 1

#### **Assignment of honor in groups: An outsider perspective**

This study tested the assumption that honor is pertinent to the members of honor groups, the groups that are prestigious and follow high standards of behaviors called honor codes. One's membership in an honor group depends upon his/ her proper adherence to the honor code. This study tests whether the adherence to the honor code is strictly observed by others (non-group members -the outsiders). Based on the findings of the Pilot Study, the social group of doctors was used as an honor group for Study 1. This study aimed at establishing the assignment of honor to a medical doctor by participants in response to honor-code related and unrelated violation.

Based on the proposed theoretical framework, it is expected that members of honor groups behave in certain ways such as maintain the honor code and show reverence with the observation of these codes. When someone violates the honor code s/he may lose honor group membership, receive low assignment of honor, low group image protection and a high condemnation from others. This theoretical speculation provided four predictions for Study 1: in the case of honor code violation by an honor group member, there will be a loss of honor group membership; a low assignment of honor as a proper honor group member; a low group image protection; a higher condemnation and punishment of the perpetrator. To test the predictions of the theoretical framework of honor, this study was conducted in three countries, Germany, Pakistan, and South Korea.

To our knowledge, no research has previously explored these countries in terms of honor as a group phenomenon. Therefore, this paper assumed no country specific hypotheses. However, use of various languages, country specific response variation due to cultural norms of answering at end points or midpoints some country effects were expected (see e.g., Uskul, Oyserman, & Schwarz, 2010; Uskul, Oyserman, Schwarz, Lee,



& Xu, 2013). Therefore, country factor was included. Besides, our focus was to find common trends in participants' assignment of honor across three cultures.

## Method

This study used vignettes to study the assignment of honor in groups. In the vignettes, a doctor was presented as a protagonist who refused to treat an emergency case of a patient. The vignettes were presented as following:

*'Doctor Muller has been practicing in his private clinic for several years. Recently he had more patients visiting his clinic. He is doing well in his career in medicine. A week ago, when Doctor Muller was seeing his patients, his clinic secretary came and informed him that there was an emergency case of rape. This rape victim wanted to be seen by doctor Muller immediately for an urgent medical checkup. Dr. Muller said to his secretary: "I am fully packed. I still have many patients waiting in line so I cannot see this patient."/ "I am fully packed. I still have many patients waiting in line so I cannot see this patient. But I can refer her to the nearest available doctor."/ "I know this patient would not pay the fee so I cannot see this patient."/ "I know this patient would not pay the fee so I cannot see this patient. But I can refer her to the nearest available doctor.'*

The doctor's rejection to the patient was followed by an honor code related or an unrelated factor that came as an explanation for not treating the patient. Honor code related factor was the reason of rejection (*reason*: money reason/ time reason), which was our key manipulation and main variable of interest. Here money as a reason for rejection was operationalized as honor code violation (*yes*: honor code violation committed), and time as a reason was operationalized as no honor code violation (*no*: no honor code violation committed).

To more clearly see the effects of honor code violation, we also manipulated an honor code unrelated factor. This factor was the referral by the doctor to another doctor,

as he could not see this patient (*referral*: referral/ no referral). Here providing the referral was operationalized an additional positive gesture (*yes*: referral was given), and no mention of referral was considered as the complete rejection with no positive gesture (*no*: no referral was given). This honor code unrelated factor was added as a positive influence in addition to honor code related factor. Although, a referral to another doctor may be a kind gesture, it may not have an implication for the assignment of honor to the protagonist, especially in the case of honor code violation. Additionally, the country was added as another independent factor because the data were collected using same vignettes in three countries, Pakistan, South Korea, and Germany. The vignettes were adapted for country specific needs.

**Design.** The study used a between-subjects design; a participant received one of the four conditions: honor code violation (*yes/ no*), referral (*yes/ no*) and the country of the participants was a quasi-factor (Germany, Pakistan, South Korea). Thus, this study generated a 2 x 2 x 3 factorial design with honor code related factor (*honor code violation*: *yes/ no*), honor code unrelated factor (positive act of *referral*: *yes/no*), and the *country* of the participants (Germany/Pakistan/South Korea). These three factors were the independent variables in this study. The dependent variables were: *loss of honor group membership*, *assignment of honor*, *group image protection* and *perpetrator condemnation*. These dependent variables were measured using various sets of items (described in the materials).

**Participants.** There were three hundred and twenty nine participants in this study (193 females;  $M_{age} = 23.17$ ,  $SD = 2.92$ ). The participants were students from national universities in Germany ( $N = 125$ ), Pakistan ( $N = 108$ ), and South Korea ( $N = 95$ ), mostly undergraduate and graduate students. In each country participants were fairly equally distributed in four experimental conditions.

**Materials.** Experimental materials for this study consisted of a consent form, a vignette describing an emergency condition and response of a doctor who refused to treat the patient. This was followed by the manipulation of honor code violation (yes/ no), referral (yes/no). After the manipulation participants responses to the manipulation were assessed dependent measures (for details, see appendix for Empirical Section I, Study 1). The dependent measures were as following:

### **Dependent Measures**

***Loss of honor group membership.*** A Venn diagram based assessment (adapted from Schubert & Otten, 2002) was used to assess how close or far the doctor was compared to what an ideal doctor would do in such a situation ('Please indicate, where you would place Dr. Muller/ Hameed/ Kim- indicated by dark circle- in comparison to what an ideal doctor is expected to do in dealing with this patient') Participants responded on a 4 point-scale (1= completely like an ideal doctor, 4 = not at all like ideal doctor;  $M = 3.20$ ,  $SD = .86$ ).

***Assignment of honor.*** Seven items were developed to measure whether the doctor was assigned honor as a proper honor group member (items: 'Doctor Muller/ Hameed/ Kim is a proper doctor who should be able to maintain his title as a medical doctor'; 'Doctor Muller is worthy of respect as a doctor'; 'He is an ideal doctor as he is following medicals code of conduct'; 'Doctor Muller/ Hameed/ Kim is a helpful doctor'; 'Doctor Muller/ Hameed/ Kim is a caring doctor'; 'Doctor Muller/ Hameed/ Kim is and efficient doctor'; 'Doctor Muller/ Hameed/ Kim deserves good reputation'). Participants responded on a 5 point-scale (1= strongly disagree, 5 = strongly agree;  $\alpha = .89$ ;  $M = 2.28$ ,  $SD = .91$ ).

***Group image protection.*** Two items were developed to assess participant's opinion about how much this doctor has cared for his image in such a scenario (items: 'How much this doctor has cared for what others think of him as a doctor'; 'How much

this doctor has protected his image as a doctor’). Participants responded on a 5 point-scale (1= not at all, 5 = very much;  $r = .46, p < .001; M = 2.83, SD = 1.12$ ).

***Perpetrator condemnation.*** Two items measured behavioral tendencies of the participants in terms of condemning and punishing the doctor such as (‘How much would you want to condemn doctor Muller/ Hameed/ Kim’; ‘How much would you want doctor Muller to be punished’). Participants responded on a 5 point-scale (1= not at all, 5 = very much;  $r = .64, p < .001; M = 3.30, SD = 1.22$ ).

**Control Variables.** As our overarching focus was to study assignment of honor in groups, we controlled for some previously suggested honor measures such as personal dignity (for dignity cultures see Leung & Cohen, 2011) and honor values (Rodriguez Mosquera et al., 2008). In order to account for these possible covariate effects in our experimental findings we controlled for: honor values scale (HVS, a frequently used measure for honor cultures), and personal importance of dignity (as control for dignity cultures). HVS scale is composed of 5 items which assesses traditional honor values (example items: ‘How others think of my family is important to me.’; ‘It is important to me that others see me as someone who deserves respect.’). Participants responded on a 5point-scale (1= least important, 5 highly important;  $\alpha = .75; M = 3.68, SD = .82$ ).

We developed four items to control for inalienable personal dignity (items: ‘How others treat me is irrelevant to my worth as a person’; ‘How much I respect myself is far more important than how much others respect me’; ‘No one can make me feel diminished’; ‘No one can take a person’s self-respect away from him or her’). Participants responded on a 5 point-scale (1= strongly disagree, 5 = strongly agree;  $\alpha = .62; M = 2.98, SD = .83$ ).

**Procedure.** All participants in this study were approached in seminar halls. They were requested to participate in a paper and pencil-based experimental questionnaire. The materials for four conditions of the study were randomly assigned to the participants. Students took 15-20 minutes to complete the questionnaire.

**Analysis plan.** To examine the effects of the honor code related factor: honor code violation (violation/ no violation), honor code unrelated factor: referral (referral/ no referral), and country (Germany/Pakistan/South Korea) on the dependent variables, a multivariate ANOVA with factorial levels 2(honor code violation) x 2(referral) x 3(country) was conducted. In this ANOVA honor code violation, referral and country were between-participant factors, and HVS and Dignity measures as control variables. The dependent variables on which the multivariate and specific univariate effects were seen included: loss of honor group membership, assignment of honor, group image protection and perpetrator condemnation.

## Results

The overall multivariate analysis of variance including all the between factor variables, control variables and dependent variables showed that the effect of honor code related factor (honor code violation: yes/no) was significant,  $F(4, 285) = 12.76, p < .001, \eta_p^2 = .15$ . This was the largest effect in the overall multivariate statistics. The effect of honor code unrelated factor (referral: yes/ no) was non-significant,  $F(4, 285) = 1.88, p = .11, \eta_p^2 = .02$ . There was a significant overall multivariate effect of country,  $F(8, 570) = 11.43, p < .001, \eta_p^2 = .13$ . None of the two way or three way interactions were significant (i.e., *reason* x *referral* factor,  $F(4, 285) = 2.30, p = .06, \eta_p^2 = .03$ ; *reason* x *country*,  $F(8, 572) = 1.86, p = .06, \eta_p^2 = .02$ ; *referral* x *country*,  $F(8, 570) = 1.50, p = .14, \eta_p^2 = .02$ ; *reason* x *referral* x *country*,  $F(8, 570) = 0.69, p = .70, \eta_p^2 = .01$ ).

These analyses indicate that the strongest effects were for the honor code related factor and the effects for honor unrelated factor (referral) were non-significant, suggesting that honor code violation has an overarching effect. For instance, presence or absence of referral would not affect participants' opinion after an honor code violation. Also, the country related effects could be attributed to country specific response variation, and due to overall non-significant interaction effects our main focus are the univariate analyses for each dependent variable.

**Loss of Honor Group Membership.** Regarding the prediction that in honor code violation there will be a higher loss of honor group membership, the results showed that honor code related factor (reason) had a significant main effect,  $F(1, 288) = 29.74$ ,  $p < .001$ ,  $\eta_p^2 = .10$ . Honor code violation (money reason:  $M = 3.44$ ,  $SD = 0.77$ ) led to a significantly higher loss of honor group membership than when there was no honor code violation (time reason:  $M = 2.95$ ,  $SD = 0.90$ ). See Figure 1.

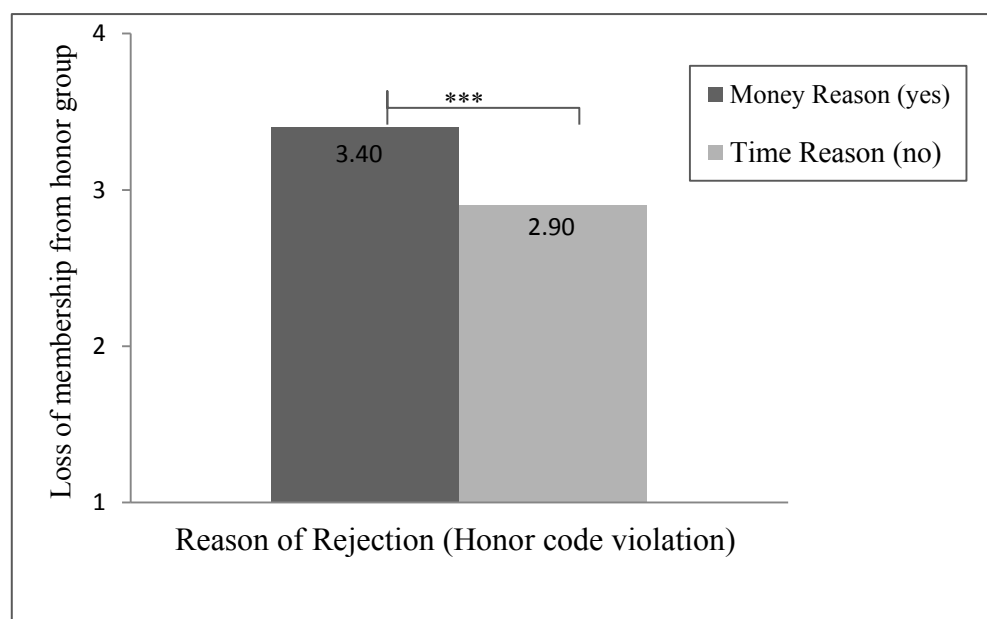


Figure 1. Means for the effect of honor code related factor on loss of honor group membership

The effect of honor code unrelated factor (referral) on loss of the membership was non-significant,  $F(1, 288) = 2.09$ ,  $p = .15$ ,  $\eta_p^2 = .007$ . In the case of referral or no referral, the means for the loss of membership did not significantly differ from each other (referral:  $M = 3.27$ ,  $SD = 0.82$ ; no referral  $M = 3.11$ ,  $SD = 0.92$ ).

There was a significant main effect of the country as an independent factor,  $F(2, 288) = 13.90$ ,  $p < .001$ ,  $\eta_p^2 = .09$ . A Fisher LSD post-hoc test (*LSD*) showed that German participants' responses on loss of honor group membership were not significantly

different from Pakistani sample, but compared to South Korean sample ( $M = 2.82$ ,  $SD = 0.83$ ), both German ( $M = 3.20$ ,  $SD = 0.69$ ;  $LSD = .44$ ,  $p < .001$ ) and Pakistani participants ( $M = 3.43$ ,  $SD = 1.01$ ;  $LSD = .63$ ,  $SE = .12$ ,  $p < .001$ ) scored significantly higher on loss of honor group membership.

Furthermore, all of the two way interaction effects were non-significant (*reason x referral*:  $F(2, 288) = 2.78$ ,  $p = .28$ ,  $\eta_p^2 = .009$ ; *reason x country*:  $F(2, 288) = 1.28$ ,  $p = .28$ ,  $\eta_p^2 = .009$ ); *referral x country*:  $F(2, 288) = 1.10$ ,  $p = .33$ ,  $\eta_p^2 = .008$ ). Furthermore, the three-way interaction effect was also non-significant (*reason x referral x country*:  $F(2, 288) = 1.47$ ,  $p = .23$ ,  $\eta_p^2 = .01$ ).

**Assignment of honor.** There was a significant main effect of honor code related factor such that violation was significant,  $F(1, 288) = 15.52$ ,  $p < .001$ ,  $\eta_p^2 = .06$ . The violation of honor code (money reason:  $M = 2.06$ ,  $SD = 0.86$ ) led to a significantly lower assignment of honorable group membership of the doctor than time-reason (time reason:  $M = 2.46$ ,  $SD = 0.91$ ). Also, see Figure 2.

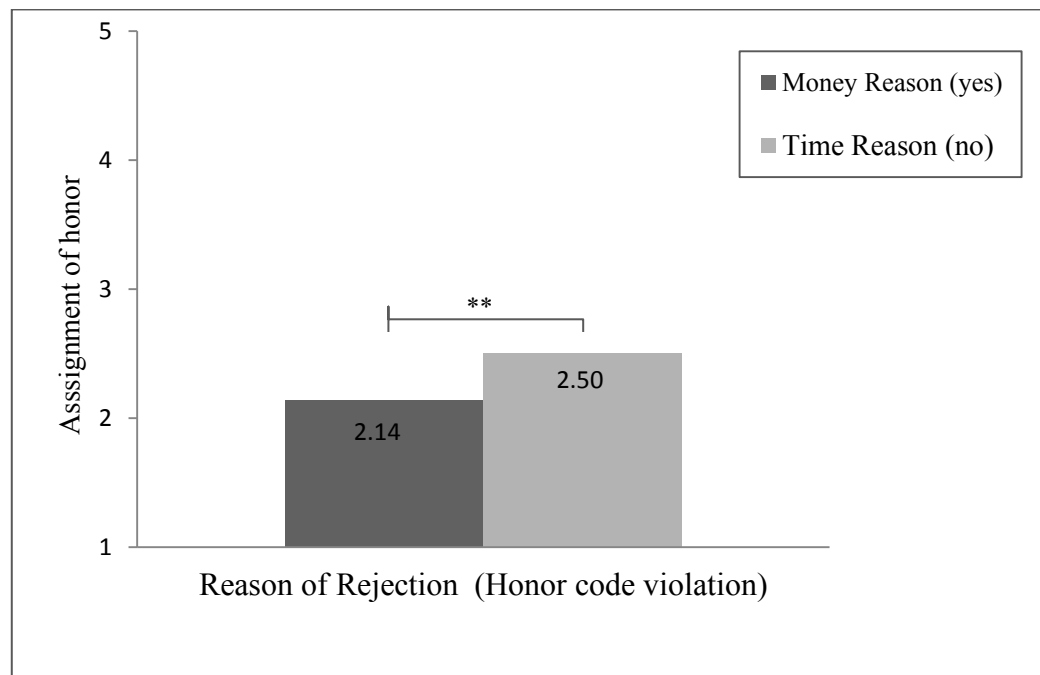


Figure 2. Means for the effect of honor code related factor on Assignment of honor



Unlike the honor code related factor (reason), the main effect of the honor code unrelated factor (referral) on the assignment of honor was non-significant,  $F(1, 288) = 2.46, p = .12, \eta_p^2 = .008$ ; the means for the assignment of honor for referral ( $M = 2.20, SD = 0.88$ ) and no referral ( $M = 2.32, SD = 0.93$ ) did not significantly differ from each other.

The country of the participants had a significant main effect on the assignment of honor,  $F(2, 288) = 13.71, p < .001, \eta_p^2 = .09$ . The pattern of their responses was similar, but a Fisher LSD post-hoc test (*LSD*) showed that the three samples' responses were different from each other. Pakistani participants assigned the least honor to the doctor ( $M = 1.97, SD = 0.94$ ;  $LSD_{Germany\_Pakistan} = .36, p < .01$ ), followed by German participants ( $M = 2.30, SD = 0.73$ ;  $LSD_{Germany\_SouthKorea} = .28, p < .05$ ) and South Korean participants ( $M = 2.61, SD = 1.00$ ;  $LSD_{Pakistan\_SouthKorea} = .64, p < .001$ ).

Furthermore, the two way interaction effect of *reason x referral*,  $F(2, 288) = 1.06, p = .30, \eta_p^2 = .004$  and the three way interaction of *reason x referral x country*,  $F(2, 288) = 0.14, p = .86, \eta_p^2 = .001$ , were non-significant. However, the interaction effect of *reason x country*,  $F(2, 288) = 5.23, p < .01, \eta_p^2 = .03$  was significant. A pairwise means comparisons for money or time as reason of rejection did not differ in Pakistan (money:  $M = 1.96, SD = 0.96$ ; time:  $M = 1.98, SD = 0.93$ ), but differed significantly for Germany (money:  $M = 1.93, SD = 0.58$ ; Time:  $M = 2.67, SD = 0.67$ ) and South Korea (money:  $M = 2.39, SD = 1.01$ ; Time:  $M = 2.92, SD = 0.91$ ). Also the *referral x country* interaction,  $F(2, 288) = 3.03, p < .01, \eta_p^2 = .02$ , was significant such that pairwise means comparisons for referral or no referral did not differ in Pakistan (referral:  $M = 1.97, SD = 1.00$ ; no referral:  $M = 1.97, SD = 0.87$ ), but differed significantly for Germany (referral:  $M = 2.31, SD = 0.81$ ; no referral:  $M = 2.30, SD = 0.65$ ), and South Korea (referral:  $M = 2.37, SD = 0.75$ ; no referral:  $M = 2.90, SD = 1.16$ ).

**Group image protection.** Regarding the the prediction about group image protection, it was found that there was a significant main effect of the honor code related factor, the reason,  $F(1, 288) = 10.07, p < .01, \eta_p^2 = .04$ . In the case of honor code violation (money reason:  $M = 2.60, SD = 1.01$ ) the group image protection was significantly lower than no honor code violation (time reason:  $M = 3.05, SD = 1.11$ ). Also, see Figure 3.

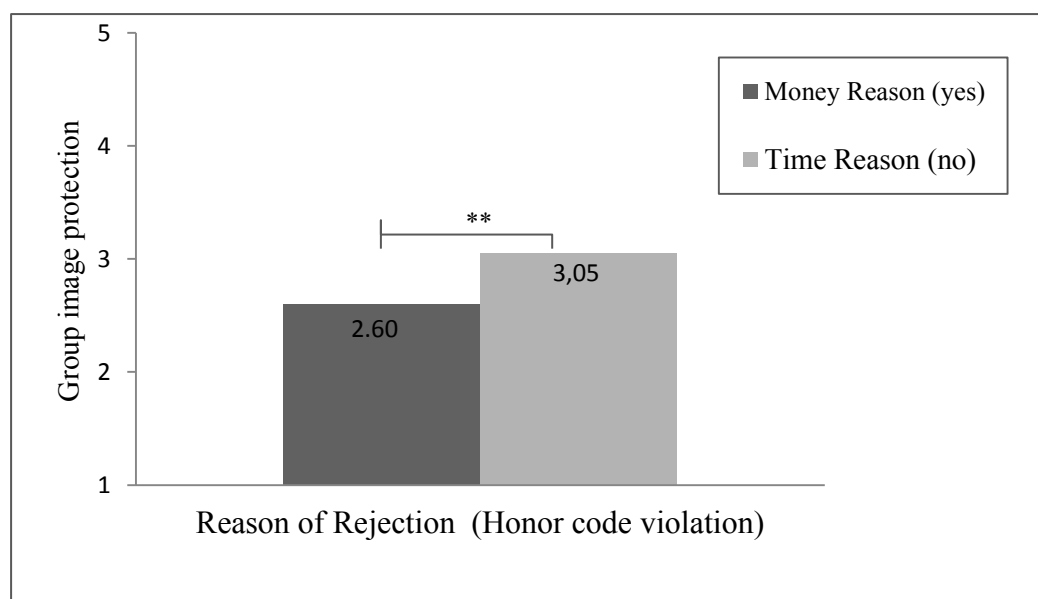


Figure 3. Means for effect of honor code related factor on Group image protection

The main effect of the honor code unrelated factor on the group image protection was non-significant,  $F(1, 288) = 1.98, p = .16, \eta_p^2 = .007$ . The means for the group image protection in the case of referral or no referral were not significantly different from each other (referral:  $M = 2.75, SD = 1.06$ ; no referral:  $M = 2.91, SD = 1.20$ ).

There was a main effect of the country,  $F(2, 288) = 27.61, p < .001, \eta_p^2 = .16$ . A Fisher LSD post-hoc test (*LSD*) showed that Pakistani participants attributed the highest group-image protection to the doctor ( $M = 3.43, SD = 1.22$ ;  $LSD_{Germany\_Pakistan} = 1.03, p < .001$ ), followed by South Korean participants ( $M = 2.82, SD = 0.99$ ;  $LSD_{Pakistan\_SouthKorea} =$

.54,  $p < .001$ ) and German participants ( $M = 2.30$ ,  $SD = 0.83$ ;  $LSD_{Germany\_SouthKorean} = .49$ ,  $p < .01$ ).

All the two-way interaction effects were non-significant (*reason x referral*:  $F(2, 288) = 0.06$ ,  $p = .81$ ,  $\eta_p^2 = .00$ ; *reason x country*:  $F(2, 288) = 1.25$ ,  $p = .29$ ,  $\eta_p^2 = .009$ ; *referral x country*:  $F(2, 288) = 0.28$ ,  $p = .75$ ,  $\eta_p^2 = .002$ ). Furthermore, the three-way interaction effect was also non-significant (*reason x referral x country*:  $F(2, 288) = 0.51$ ,  $p = .60$ ,  $\eta_p^2 = .004$ ).

**Perpetrator condemnation.** There was a significant main effect of the honor code related factor on the perpetrator condemnation,  $F(1, 288) = 11.05$ ,  $p < .01$ ,  $\eta_p^2 = .05$ . Money reason led to higher condemnation of the doctor ( $M = 3.50$ ,  $SD = 1.20$ ) than the time reason ( $M = 3.07$ ,  $SD = 1.26$ ). Also, see Figure 4.

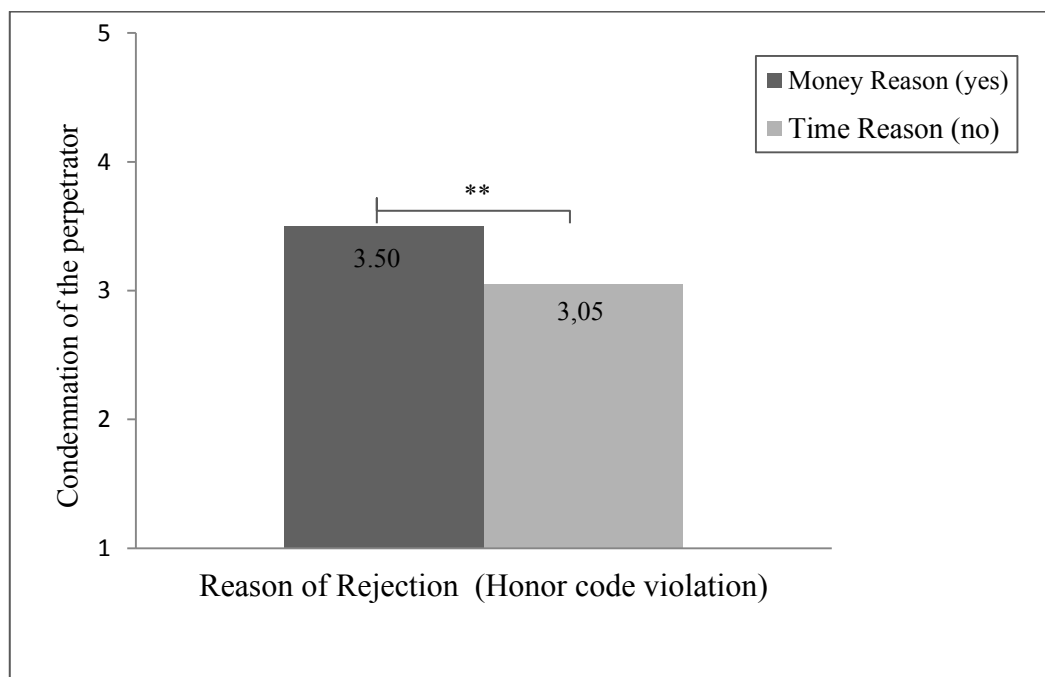


Figure 4. Means for effect of Honor code related factor on Perpetrator condemnation

Like the other measures there was a non-significant main effect of the honor code unrelated factor the perpetrator condemnation,  $F(1, 288) = 2.44$ ,  $p = .12$ ,  $\eta_p^2 = .008$ , referral:  $M = 3.40$ ,  $SD = 1.20$ ; no referral:  $M = 3.16$ ,  $SD = 1.29$ .

There was a significant main effect of the country on perpetrator condemnation,  $F(2, 288) = 9.63, p < .001, \eta_p^2 = .06$ . A Fisher LSD post-hoc test (*LSD*) for the country effects revealed that, Pakistani participants attributed the highest condemnation to the doctor ( $M = 3.76, SD = 1.30$ ;  $LSD_{Germany\_Pakistan} = .65, p < .001$ ), followed by South Korean participants ( $M = 3.18, SD = 1.24$ ;  $LSD_{Pakistan\_SouthKorea} = .54, p < .01$ ) who did not score significantly different from German participants ( $M = 2.92, SD = 1.07$ ).

All the interaction effects were non-significant. In all interactions the  $p$  values were above .05: two way interaction effects: *reason x referral*:  $F(2, 288) = 3.50, p = .06, \eta_p^2 = .01$ ; *reason x country*:  $F(2, 288) = 2.16, p = .12, \eta_p^2 = .01$ ; *referral x country*:  $F(2, 288) = 0.02, p = .98, \eta_p^2 < .001$ ; three way interaction effect: *reason x referral x country*:  $F(2, 288) = 0.23, p = .79, \eta_p^2 = .002$ . For a summary of results, please see Table 3.

Although correlations were not the focus of our analyses plan, but an exploratory analysis showed that two relationships among the dependent and covariate measures were notable. First, the correlation between assignment of honor and honor value scale was weak but negative ( $r = -.16, p < .01$ ). Second, the correlation between the assignment of honor and personal dignity was weak but positive ( $r = .19, p < .01$ ). The strongest correlation was a negative and strong association between assignment of honor and perpetrator condemnation.

Please see Table 3 for the summary statistics of univariate statistics of all dependent variables. Also, for the correlations among dependent and control variables, see Table 4.

Table 3

Summary of main and interaction effects for dependent variables in Study 1

Dependent variables	<i>r/ α</i>	Overall <i>M(SD)</i>	<i>F</i> Effect of HCV	<i>F</i> Effect of Referral	<i>F</i> Effect of Country	<i>F</i> Interaction HCV* Referral	<i>F</i> Interaction HCV*Country	<i>F</i> Interaction Referral*Country	<i>F</i> Interaction HCV*Referral*Country
Loss of honor group membership	-	3.20(0.86)	29.74**	2.09 <sup>ns</sup>	13.90**	2.78 <sup>ns</sup>	0.28 <sup>ns</sup>	1.10 <sup>ns</sup>	1.47 <sup>ns</sup>
Assignment of honor	.89	2.28(0.91)	15.52**	2.46 <sup>ns</sup>	13.71**	1.06 <sup>ns</sup>	5.23*	3.30*	0.14 <sup>ns</sup>
Group image protection	.46	2.83(1.12)	10.07*	1.98 <sup>ns</sup>	27.61**	0.06 <sup>ns</sup>	1.25 <sup>ns</sup>	0.28 <sup>ns</sup>	0.51 <sup>ns</sup>
Perpetrator condemnation	.64	3.30(1.22)	11.05*	2.42 <sup>ns</sup>	9.63**	3.50 <sup>ns</sup>	2.16 <sup>ns</sup>	0.02 <sup>ns</sup>	0.23 <sup>ns</sup>

Note: \* $p < .01$ ; \*\* $p < .001$ ; <sup>ns</sup> $p > .05$ ; HCV: honor code violation.

Table 4

Correlations among dependent variables and control variables

Dependent variables	Assignment of honor	Group image protection	Perpetrator condemnation scale	Honor value scale	Dignity respect
Assignment of honor	1				
Group image protection	.20***	1			
Perpetrator condemnation	-.44***	-.31***	1		
Honor value scale (HVS)	-.16**	.26***	.30***	1	
Personal dignity	.19***	.16**	.11 <sup>ns</sup>	.17**	1

Note: \*\* $p < .01$ ; \*\*\* $p < .001$ ; <sup>ns</sup> $p > .05$

**Discussion**

The results for Study 1 suggest, when an honor group member commits an honor code violation, the participants attribute less honor group membership and assignment of honor to him or her. Violation of honor code leads to a lower protection of reputation as a proper member, and a higher perpetrator condemnation. For all predictions, there was a main effect of honor code related factor (reason), but the non-significant main effect of the honor code unrelated factor (referral). These findings indicate that among honor groups what matters the most is their adherence to the honor code. Honor code unrelated factor even when it is some act of care or kindness such as referral it does not have a noteworthy effect in assigning honor to an honor group member.

The comparative findings regarding country effects were not the primary focus of this study as the focus was to study the process of honor in groups. Yet, it was interesting that for all dependent variables there was a main effect of the country. One possible speculation of this trend is attributable to the cultural variation in responses (see Uskul, Oyserman, & Schwarz, 2010; Uskul, Oyserman, Schwarz, Lee, & Xu, 2013). The emphasis of this study was to explore common expectations from honor group members across cultures. Nonetheless, the results may still be interpreted with a cultural difference lens as it has usually been seen in research on honor. However, the common trends in response to honor code violation and non-significant overarching multivariate effect of the country, and no interaction of country and other factors confirms general group process of honor.

The findings of Study 1 show some preliminary support that perception of honor code violation is generally seen similarly across three very different cultures, although it may vary in the intensity of endorsement. These findings may endorse our assumption that the process of perceiving and reacting to a violation of honor code may be similar in its process, but may vary in degree of reaction. These findings are supported by trends in

research by Uskul and colleagues (Uskul, et al, 2012) where participants in Turkish (honor) culture were more likely to generate more scenarios of honor violations than Americans (non-honor culture). These findings may also be supported by research showing that both American and Turkish participants endorse confrontation more than withdrawal in case of honor scenarios, but Turkish had a stronger endorsement of confrontation (Cross et al., 2013).

The findings of Study 1 may have a wider implication in the construction and retention of the notion of honor in modern societies that seem to be rooted in our evolutionary history. It may offer first support for evolutionary speculation that honor has a role in setting the bar for cooperation within and between groups. Not surprisingly, among earlier norm systems bravery needed for protecting the group members, fighting for resources and overcoming harsh life conditions was aspired and idealized. In the modern times, the ideals could be doing one's duty properly, and protecting one's positive image in front of others, which is particularly important for members of high prestige groups.

Results of Study 1 suggest that honor is related to honor groups with regard to specific honor codes. Furthermore, the assignment of honor heavily weighs on its role in regulating group behavior. Honor may influence the behavior of the members of groups with larger societal impact such as doctors and researchers role in society is aspired by others for their contributions and prestige. For instance, these groups have to care for how they are seen by the outsiders in their society. These findings may also have implications for prestigious groups' socially regulated image such as violations by one member may shadow image of the whole group.

The low correlation between the assignment of honor and honor code violation may speak to points to limited generalizability of honor value scale. For example, in the social psychological literature honor value scale has been widely used as a proxy to assign



honor to various cultural groups. This weak and negative correlation may question the use of honor value scale as a universal measure of assignment of honor across cultural groups. The weak but positive correlation between the assignment of honor and personal dignity may indicate that honor may have implications not only for the self as a member of an honor group, but also honor may give a sense of self and for entitlement to dignified living. Another important aspect about this correlation could be regarding the cultural distinction of honor, face and dignity. For example, the previous literature on honor has suggested that honor and dignity are exclusive cultures whereas, these findings may suggest a simultaneous presence of honor and dignity in various cultural groups. These correlations endorse the use of honor value scale and personal dignity as control variables.

This study was conducted in three different languages, which may have contributed to country effects. This study was conducted in native languages for Pakistan and Germany but for south Korea the instruments used were in English. In South Korea, translating honor aspects into Korean language was difficult. The decision to keep the materials in South Korea in English was motivated by the difficulty of meanings in translating honor aspects into the Korean language. Thus, we proceeded with data collection from South Koreans who were fluent in English.

Overall, this study has provided initial results for the importance of honor codes and how their violations are judged in a similar way across countries as diverse as Germany, South Korea, and Pakistan. However, these findings showed how outsiders see the violations of honor groups. As proposed in the theoretical framework of honor, group members would be influenced more strongly when another member commits an honor code violation. Thus, Study 2 was conducted to test the assumptions related to how the insiders will evaluate honor code violations by other honor group members.

### 3.4 Study 2

#### **Assignment of honor in groups: An insider perspective**

Based on the findings from Pilot Study and Study 1, it is suggested that honor groups are important social, and that the violations of the honor code are judged harshly by the outsiders (non-members). The next empirical question would be how insiders (honor group members) would respond to honor code violations by in-group members. Study 2 was conducted to answer this question.

Study 2 was aimed at exploring in-group member's judgments of honor code violations. The specific predictions for this study were the same as that of Study 1. These predictions were: in the case of honor code violation by an honor group member, there will be a loss of honor group membership; a low assignment of honor as a proper honor group member; a low group image protection; a higher condemnation and punishment of the perpetrator. Furthermore, it was speculated that compared to the outsider perspective of the Study 1, there will be stronger reactions to honor code violation from in-group members as insiders. The speculation about stronger results than Study 1 is based on participants' personal relevance for the group reputation and their group image.

#### **Method**

**Design.** The design for Study 2 was similar to Study 1. The only variation was regarding the focus, which was shifted from an outsider perspective to an insider perspective for the assignment of honor. In order to assess this insider's perspective, in this study we recruited junior medical doctors instead of recruiting any students. This study generated a 2 x 2 factorial design with honor code related factor (*reason*: money as violation of honor code/ time as no violation of honor code), honor code unrelated factor (referral as an act of kindness/no referral as indifference). The study used a between-

subjects experimental design; each subject participated in one of the four conditions: honor code violation (yes: money reason/ no: time reason), referral (yes: referral/ no referral).

Overall, the independent variables were: *honor code violation: reason* (yes/ no); *referral* (yes /no). The dependent variables were: *loss of honor group membership*, *assignment of honor*, *group image protection* and *perpetrator condemnation*.

**Participants.** This study had one hundred and five junior medical doctors (32 females;  $M_{age} = 34.57$ ,  $SD = 2.57$ ); all from Pakistan. Participants were fairly equally distributed in four conditions. There were between 25-27 participants per condition.

**Materials.** All the materials used in this study were the same as Study 1. Therefore, only reliability statistics of the measures are reported here: loss of honor group membership ( $M = 3.07$ ,  $SD = .96$ ); assignment of honor ( $\alpha = .92$ ;  $M = 2.15$ ,  $SD = .89$ ); group image protection ( $r = .56$ ,  $p < .01$ ;  $M = 2.59$ ,  $SD = 1.01$ ); perpetrator condemnation ( $r = .82$ ,  $p < .001$ ;  $M = 3.23$ ,  $SD = 1.28$ ). For details, please see appendix for Empirical Section, Study 2.

**Procedure.** Doctors were approached in their work and residential settings. Each participant was approached individually and was asked to fill in the questionnaire in the premises of hospitals and medical hostels in Pakistan. On average they took 15-20 minutes to complete the questionnaire.

**Analysis plan.** To examine the effects of honor code related factor (honor code violation: *reason*: time/money), and an unrelated factor (*referral*: yes/no) on the dependent variables multiple tests of 2 x 2 ANOVA were conducted.

## Results

**Loss of honor group membership.** An ANOVA with two factors showed that there was a significant main effect of the honor code related factor - reason,  $F(1, 101) = 73.87, p < .001, \eta_p^2 = .42$ . Honor code violation by using the money reason ( $M = 3.67, SD = 0.64$ ) led to significantly higher loss of honor group membership than time reason ( $M = 2.43, SD = 0.83$ ). See Figure 5.

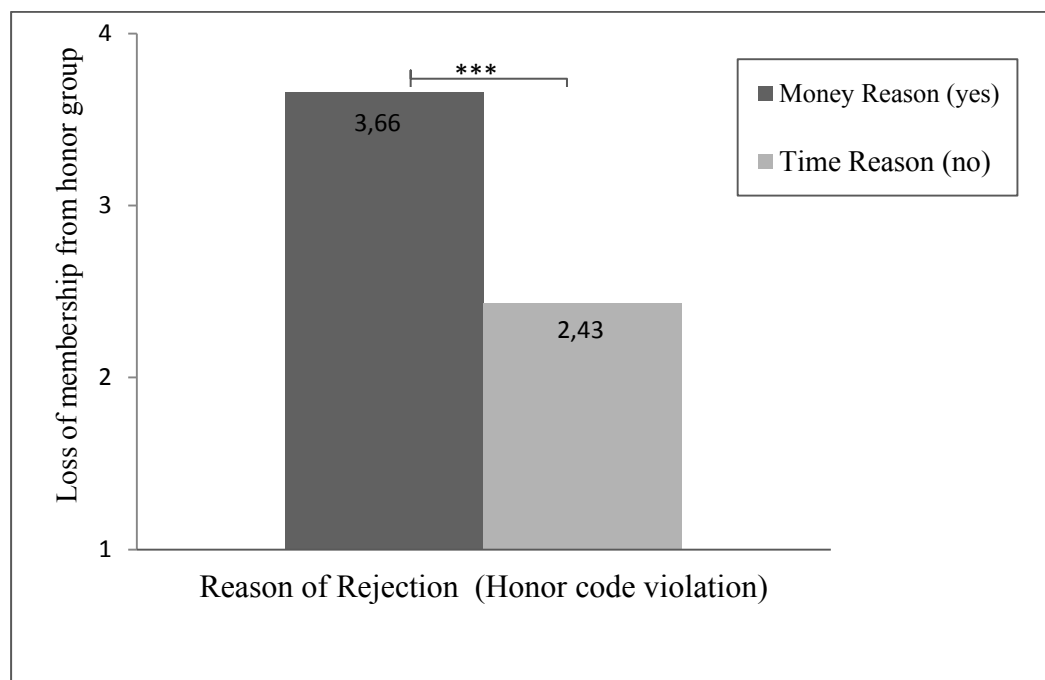


Figure 5. Means for effect of honor code violation on Loss of honor group membership

The effect of honor code unrelated factor - referral was non-significant,  $F(1, 101) = 3.50, p = .06, \eta_p^2 = .03$ ; referral:  $M = 2.92, SD = 0.91$ ; no referral:  $M = 3.20, SD = 1.00$ . Furthermore, the interaction effect of honor code related and unrelated factor *reason x referral* on loss of membership was non-significant,  $F(1, 101) = 0.79, p = .37, \eta_p^2 = .008$ .

**Assignment of honor.** There was a significant main effect of the reason as an honor code related factor on participants perception of the doctor as honorable member,  $F(1, 101) = 368.23, p < .001, \eta_p^2 = .78$ . Money reason ( $M = 1.38, SD = 0.78$ ) led to a significantly lower attribution of proper membership than the time reason ( $M = 2.96, SD = 0.51$ ). Also, see Figure 6.

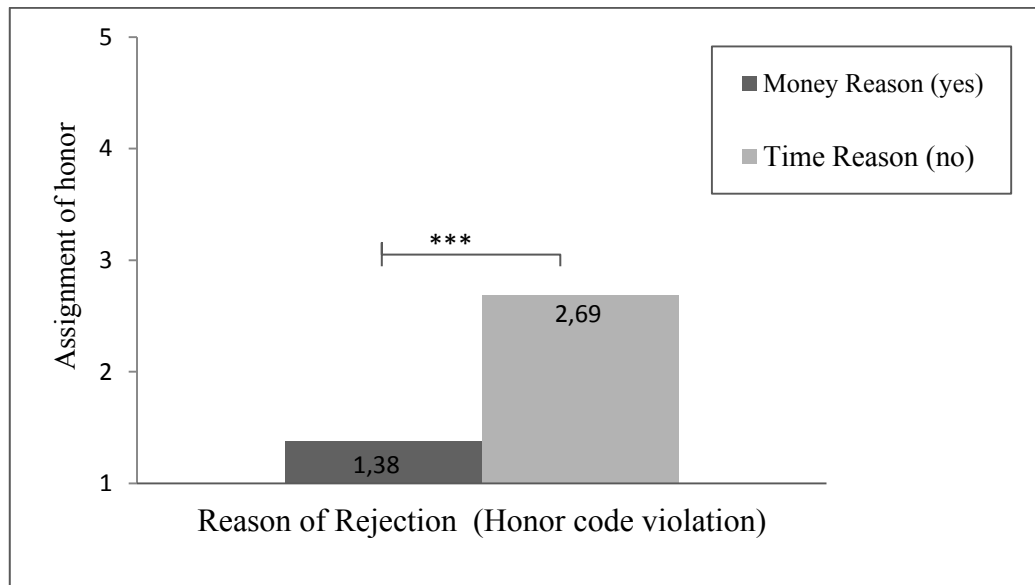


Figure 6. Means for effect of Honor code related factor on Assignment of honor

The effect of the referral on the assignment of honor was non-significant,  $F(1, 101) = 0.46, p = .50, \eta_p^2 = .005$  (referral:  $M = 2.18, SD = 0.90$ ; no referral:  $M = 2.11, SD = 0.89$ ). Furthermore the interaction effect of the two factors *reason* x *referral* on the assignment of honor was non-significant,  $F(1, 101) = 0.16, p = .69, \eta_p^2 = .002$ .

**Group image protection.** There was a significant main effect of reason,  $F(1, 101) = 120.74$ ,  $p < .001$ ,  $\eta_p^2 = .54$ . Money reason ( $M = 1.87$ ,  $SD = 0.64$ ) led to significantly lower success in image protection than time reason ( $M = 3.36$ ,  $SD = .74$ ). See Figure 7.

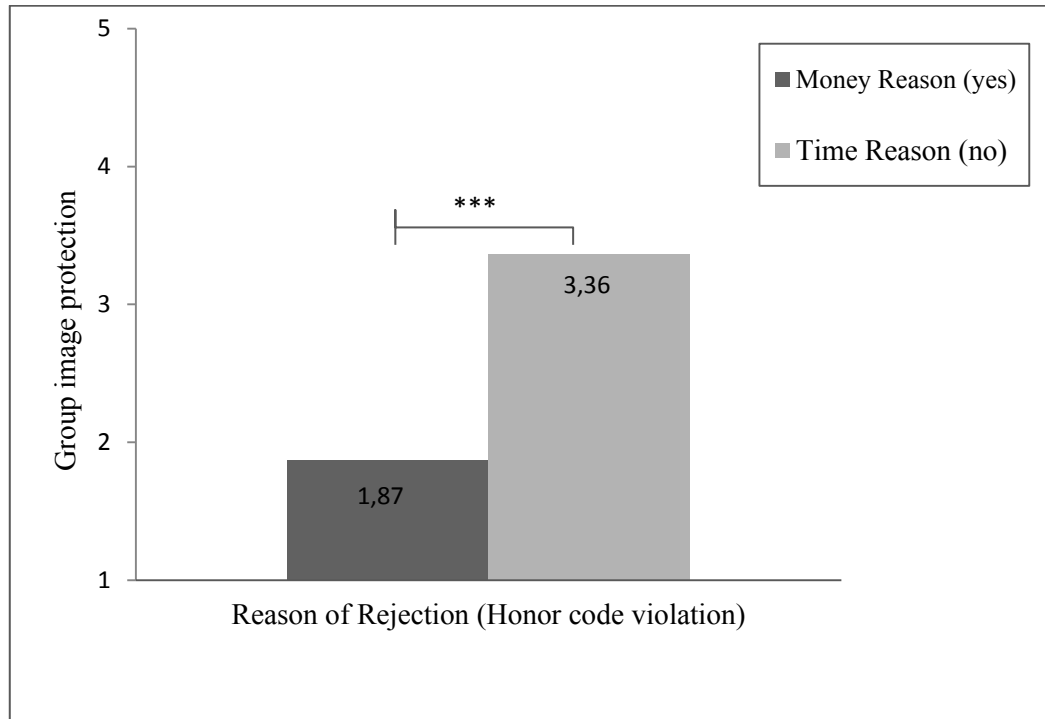


Figure 7. Means for effect of Honor code related factor on Group image protection

The main effect of referral on group image protection was non-significant,  $F(1, 101) = 0.002$ ,  $p = .97$ ,  $\eta_p^2 < .001$ . Furthermore, the interaction effect of *reason* x *referral* on group image protection was non-significant,  $F(1, 101) = 0.33$ ,  $p = .56$ ,  $\eta_p^2 = .003$ .

**Perpetrator condemnation.** There was a significant main effect of the reason on perpetrator condemnation,  $F(1, 101) = 322.96, p < .001, \eta_p^2 = .72$  (Study 1:  $F(1, 288) = 11.05, p < .01, \eta_p^2 = .05$ ), money reason ( $M = 4.31, SD = 0.70$ ) lead to higher condemnation of the doctor than time reason ( $M = 2.09, SD = 0.57$ ). See Figure 8.

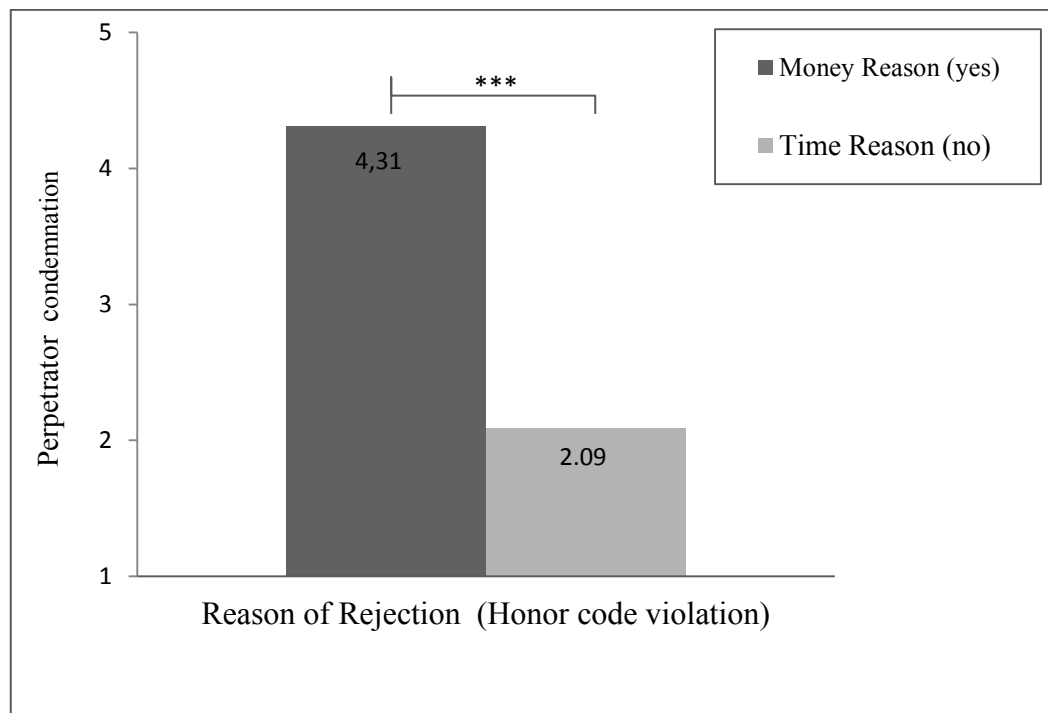


Figure 8. Means for effect of Honor code related factor on Perpetrator condemnation

The main effect of the referral on perpetrator condemnation was non-significant,  $F(1, 101) = 1.01, p = .31, \eta_p^2 = .01$ . Furthermore, the interaction effect of the two factors *reason x referral* on perpetrator condemnation was non-significant,  $F(1, 101) = 2.95, p = .90, \eta_p^2 = .03$ .

See Table 5 for summary results and Table 7 for the effect sizes of honor code violation on various dependent measures for an insider (Study 2) and an outsider perspective (Study 1). Also, Table 6 for the correlations among dependent variables.

Table 5

Summary of main and interaction effects for variables in Study 2

Dependent variables	<i>r/ α</i>	Overall <i>M(SD)</i>	<i>F</i> Effect of HCV	<i>F</i> Effect of Referral	<i>F</i> Interaction HCV *
Loss of honorable membership	-	3.07(0.96)	73.78***	3.50 <sup>ns</sup>	0.79 <sup>ns</sup>
Assignment of honor	.92	2.15(0.89)	368.23***	0.46 <sup>ns</sup>	0.69 <sup>ns</sup>
Group image protection	.56	2.59(1.01)	120.74***	0.02 <sup>ns</sup>	0.33 <sup>ns</sup>
Perpetrator condemnation	.82	3.23(1.28)	322.96***	1.01 <sup>ns</sup>	0.90 <sup>ns</sup>

Note: \* $p < .01$ ; \*\* $p < .001$ ; <sup>ns</sup>  $p > .05$ 

Reason: Honor code related factor: HCV (yes / no. i.e., money/ time); Referral: Honor code unrelated factor: Referral: (yes/ no., i.e., referral/ no referral).



Table 6

Correlations among dependent variables

Dependent variables	Assignment of honor	Group image protection	Perpetrator condemnation
Assignment of honor	1		
Group image protection	.65***	1	
Perpetrator condemnation	-.79***	-.62***	1

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Note: \*\*\*  $p < .001$ .<sup>4</sup>

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<sup>4</sup> The strong correlations among the dependent variables in this study could be attributed to the personal relevance of the matter of medical honor code for the doctors. In particular, the negative association between assignment of honor and perpetrator condemnation is very strong, which may refer a stronger response to in-group member's violation of the code.

Table 7

Effect sizes for the honor code violation on dependent variables: Study 1 and Study 2

Dependent variables	Study 1 $\eta_p^2$	Study 2 $\eta_p^2$
Loss of honorable membership	.10	.42
Assignment of honor	.06	.78
Group image protection	.04	.54
Perpetrator condemnation	.05	.72

Note: The effect sizes reported here are only for qualitative comparison of the perception of the honor code violation from outsiders and insiders perspective.<sup>5</sup>

<sup>5</sup> Responses of the participants were much stronger on all dependent variables when an ingroup member violated the honor code and an insider is evaluating the situation compared to an outsider's evaluations. This may suggest that honor group members more strictly observe other in-group members adherence to their group honor codes.

**Discussion**

Among all the dependent variables of this study there was a consistent main effect of honor code violation factor (reason) and a non-significant main effect of the unrelated factor (referral). Furthermore, the interaction effects of honor code related and unrelated factors were non-significant. This suggests that the assignment of honor code within honor group from an insider perspective is dependent on if the violation was in the domain of group specific honor code.

Findings of Study 2 not only replicated findings of Study 1, but also took the account of honor research from an outsider perspective to an insider perspective. These findings suggest stronger consequences of honor-code violation by in-group members, which may be based on participants' personal relevance for their group-image. These findings may suggest that honor has an even stronger role in regulating behavior of the group members Due to the influence of the insiders as compared to that of outsiders. These findings not only support our self-relevance related prediction for the insiders, but may also have various implications for in-group image management. For instance, members may think that others will judge them and their group for the actions of another in-group member, which may make their evaluations harsher.

Study 2 further verifies that within honor groups the regulation of honor-code is even more salient and important, which further supports the functional role of honor in observing and policing the behavior of the other members. This insider perspective on honor is also supported by speculations offered by previous research, for instance honor is important for identity of groups (Pitt-Rivers, 2003). Also, the speculation that honor may affect interpersonal relationships within a group (Guerra, Giner-Sorolla, & Vasiljevic, 2013) was supported by this study. These findings are particularly relevant for the situations and contexts where group identity may have high relevance for the self (also see Ellemers, Kortekaas & Ouwerkerk, 1999; Mael & Ashforth, 1992; Van Knippenberg &

Sleeboos, 2006). In such contexts the members would be strictly observing and policing the in-group honor code violations.

The findings regarding in-group honor-code violations that they are judged more harshly could also be explained from the black sheep effect literature (Marques, Yzerbyt, & Leyens, 1988; Marques, & Páez, 1994). The black sheep effect literature describes the reactions to in-group deviance are harsher than out-group deviance. In this study when a doctor violated an honor code, he was judged more harshly by doctors (Study 2) than outsiders (Study 1). Due to feasibility reasons, this study was conducted only in Pakistan. This may have limited the generalizability of findings of this study.

In summary, the studies of this section of dissertation demonstrate some preliminary support for our theoretical framework by showing consistent assignment of honor in terms of honor groups. Also, the findings for the non-members (outsiders) and honor group members (insiders) were in agreement with the conceptualization of theoretical framework. First, a Pilot Study explored and compared attributions of various honor aspects to selected social groups and identified doctors as the most honorable group. Study 1 then tested across cultures similar trends in reactions to an honor-code violation by an honor group member from an outsider perspective. Study 2 replicated the findings of Study 1 and further explored the reactions to an honor code violation by an honor group member from an insider perspective.

#### **4. Empirical Evidence: Section II**

##### **Importance of Honor within Honor Groups**

The proposed theoretical framework elaborates honor in terms of a phenomenon related to honor groups. In the theoretical section it was argued that adherence to honor has an important impact on members' identification and commitment to their group, this section tests this speculation. For this section it is argued that the process of evaluating honor code adherence and violation by honor group members would have an effect on other honor group members. Depending on what a typical member of an honor group does, may lead to a different attribution of group identification and commitment, concern for group image protection, and emotional appraisals among others. There were two assumptions that were the focus of this empirical section of the dissertation.

First assumption was that among members of honor groups, identification with the honor group is affected by other in-group member's adherence or violation of the honor code. For instance, in the case of honor-code violation by another honor group member there will be lower identification and commitment with the group. Furthermore, there will be a lower attribution of pride, and high attribution of shame.

The second assumption was that the indifference to honor code is judged similar to honor code violation. For instance, expression of indifference to the honor-code by another honor group member there will lead to a lower identification and commitment with the group. Furthermore, there will be a lower attribution of pride, and high attribution of shame.

### 4.1 Overview of the Studies

This section consists of three studies that test the two assumptions that honor code adherence affects honor group member's identification and commitment and group emotions such as pride and shame. Three experiments were conducted among academic researchers, marketing and business student, and marketing research professionals. We used both academic and business settings to explore why honor is important in groups. In these studies two honor codes were used. For instance, the Study 1 of this section relied on the contemporary issue of violation of academic research code (i.e., not sharing academic data). In the Study 2 and Study 3 of this section the honor code violation of business codes was used (i.e., sharing client data).

In these studies there were three possible experimental conditions. In the first condition a protagonist adhered to a group specific honor code (*adherence*), in the second condition the protagonist violated the honor code (*violation*), and in the third condition the protagonist expressed indifference to the honor code (*indifference*). The three conditions (*adherence, violation, indifference*) offer an opportunity to explore a very unique theoretical question that is, would an honor code violation differ from an indifference to the honor code. This addition of the indifference condition is a novel idea. This dissertation not only includes two heterogeneous contexts (academic honor code, business honor code) but also offers three conditions for comparison.

## 4.2 Study 1

The aim of this study was to test the group related importance of an academic honor code among fellow academics. In this study participants were presented with a situation where an academic honor code was manipulated at two levels (adherence, violation). The imaginary scenario of the experiment was introduced as following:

*“Based on research excellence and codes of proper research, Higher Education Commission has rated your university among the best universities in the US. This ranking has brought much prestige to your university. Professors at all esteemed universities are providing open access to information about their ongoing research projects. They are committing more than ever before to sharing research information with other universities. One very famous professor at your university has caught everyone’s attention by (committing/ refusing) to providing (all/any) information about research projects at his department. Among academic circles of many universities, actions of this professor representing your university are becoming a regular topic of discussion.”*

The presentation of the vignette was followed by the questions for measures of group identification and commitment, concern for group image protection, and emotional appraisals. In this scenario committing to provide information was operationalized as an honor code adherence (adherence condition) and refusal to provide information was operationalized as honor code violation (violation condition).

## Method

**Design.** This study used two conditions design: honor-code adherence, and an honor code violation condition. The questionnaires for the two conditions were randomly assigned to participants. The independent factor was the honor code (adherence/ violation) and the dependent variables were group identification and commitment, concern for group image protection, and emotional appraisals.

**Participants.** Our sample consisted of forty six (24 females,  $M_{age} = 27.14$ ,  $SD = 3.70$ ) self-identified American researchers and doctoral candidates. All participants in this study were recruited in an academic research convention in the USA. The participants were mostly doctoral students. There were 23 participants in each condition.

**Procedure and Materials.** The participants were approached in the sitting areas of the convention. They read a scenario in which a senior academic from their institute would either adhere to the honor code, or violates the honor code. The questionnaire began with the question to establish identification as an academic. Following this statement, the dependent measures were assessed on seven-point Likert scales ranging from one to seven and anchored with 1 = “not at all” and 7 = “very much” (for details, see appendix for Empirical Section II, Study 1).

### Dependent Variables

***Group identification and commitment.*** Six items measured researcher’s perceived identification and commitment with their organization (sample items: “How much you feel that you belong to this university?”; “How much you are eager to serve this university?”). The items measuring group identification and commitment formed a reliable scale ( $\alpha = .60$ ;  $M = 4.56$ ,  $SD = 0.78$ ).

***Concern for group image protection.*** Three items assessed how much the image of the group was protected by the act of this senior member. Two of the items were reverse coded (sample item: “How much do you think the image of your university is



damaged due to such behavior of this professor?”). The image protection items formed a reliable scale ( $\alpha = .74$ ,  $M = 4.17$ ,  $SD = 1.23$ ).

***Emotional appraisal.*** Six items measured researcher’s emotional state regarding the situation as referred in the scenario. The first three items were regarding how proud they would feel after knowing of such a member in their organization, and the other three items measured to what extent they were ashamed of such a happening in their organization (sample items: “How much you would feel respected as a member of this group?”; “How much you would feel ashamed as a member of this group?”). Items assessing emotional appraisal loaded on two separate factors, therefore two separate sub-scales were developed for pride ( $\alpha = .67$ ;  $M = 4.12$ ,  $SD = 1.11$ ) and shame ( $\alpha = .61$ ;  $M = 4.16$ ,  $SD = 0.90$ ).

**Analysis plan.** To examine the effects of the condition (adherence, violation) on the dependent variables (group identification and commitment, concern for group image protection, and emotional appraisals), multiple ANOVA were conducted.

## Results

**Group Identification.** As expected, there was a significant main effect of the condition on participant's identification and commitment with the group,  $F(1, 44) = 5.62$ ,  $p < .05$ ,  $\eta^2_{\text{partial}} = .11$ . In the case of honor-code adherence, compared to the violation of the honor code, the participants indicated significantly higher identification and commitment with their group (adherence:  $M = 4.81$ ,  $SD = 0.70$ ; violation:  $M = 4.30$ ,  $SD = 0.76$ ).

**Concern for Group Image Protection.** There was a significant main effect of the condition on the concern for group image protection,  $F(1, 44) = 50.06$ ,  $p < .001$ ,  $\eta^2_{\text{partial}} = .53$ . Adherence to the honor code led to a significantly higher perception that the group image has been protected (adherence:  $M = 5.06$ ,  $SD = 0.94$ ; violation:  $M = 3.28$ ,  $SD = 0.75$ ).

### Emotional Appraisal.

**Pride.** There was a non-significant main effect of the condition on the feelings of pride,  $F(1, 44) = 2.15$ ,  $p = .15$ ,  $\eta^2_{\text{partial}} = .05$ . Adherence to the honor code led to higher feelings of pride compared to honor code violation but the difference was not statistically significant (adherence:  $M = 4.36$ ,  $SD = 0.93$ ; violation:  $M = 3.89$ ,  $SD = 1.25$ ,  $MD = 0.47$ ).

**Shame.** There was a significant main effect of the condition on the feelings of shame,  $F(1, 44) = 14.20$ ,  $p < .001$ ,  $\eta^2_{\text{partial}} = .24$ . Adherence to the honor-code led to significantly lower feelings of shame compared to honor-code violation (adherence:  $M = 3.72$ ,  $SD = 0.70$ ; violation:  $M = 4.61$ ,  $SD = 0.88$ ).

See Table 8 for the summary of all univariate statistics and Figure 9 for the effects of honor code adherence and violation on all dependent variables. Also, see Table 9 for the correlations among dependent variables.

Table 8

Study 1 univariate statistics for all dependent variables

	$\alpha$	Honor code adherence <i>M(SD)</i>	Honor code violation <i>M(SD)</i>	<i>F</i>	<i>df</i>	<i>p</i>	$\eta^2_{partial}$
Group Identification commitment	.60	4.82(0.70)	4.30(0.76)	5.62	1, 44	.02	.11
Group Image Protection	.74	5.06(0.94)	3.28(0.75)	50.06	1, 44	.00	.53
Emotional Appraisal of Pride	.67	4.36(0.93)	3.88(1.25)	2.56	1, 44	.15	.05
Emotional Appraisal of Shame	.61	3.72(0.70)	4.61(0.88)	14.20	1, 44	.00	.24

Note. Univariate *F*'s statistics are reported here.

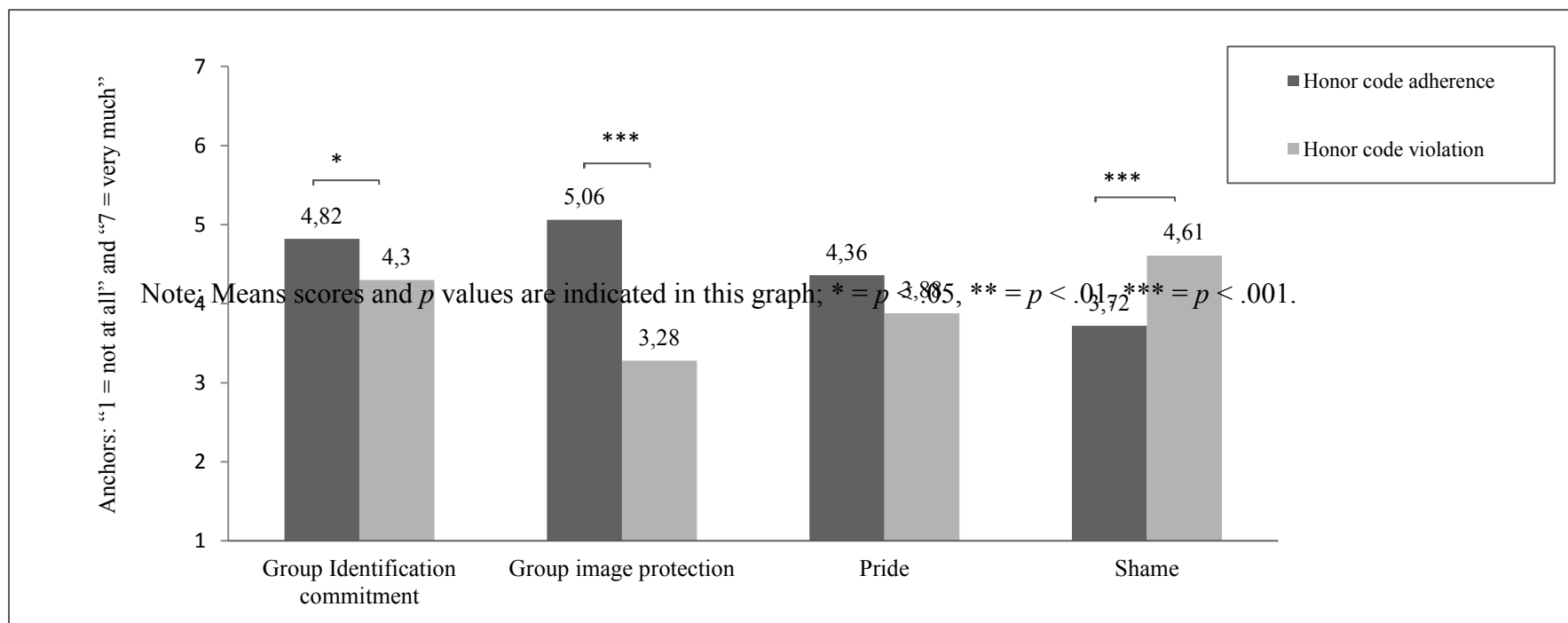


Figure 9. Effect of honor code adherence and violation on all dependent variables

Note. Means scores and  $p$  values are indicated in this graph; \*  $p < .05$ , \*\*\*  $p < .001$ .

Table 9

Correlations among dependent variables

Dependent variables	GIC	GIP	Pride	Shame
Group Identification commitment (GIC)	1			
Group Image Protection (GIP)	.35*	1		
Emotional Appraisal of Pride (Pride)	.01 <sup>ns</sup>	.19 <sup>ns</sup>	1	
Emotional Appraisal of Shame (Shame)	-.13 <sup>ns</sup>	-.47**	.05 <sup>ns</sup>	1

Note: \*  $p < .05$ , \*\*  $p < .01$ , <sup>ns</sup>  $p > .05$ .<sup>6</sup>

<sup>6</sup> There were two most notable correlations among the dependent variables. First, there was a strong and positive association between group identification and group image protection. Second, there was a strong and negative association between group image protection and emotional appraisal of shame.

## Discussion

Participants in the condition where honor code was maintained showed more positive attitudes and judgments of the group compared to when the honor-code was violated. The findings that adherence to honor code would profoundly lead to stronger identification and commitment suggest that honor has a vital role in group life. Additionally, protection of the socially shared image of the group, higher group pride, and lower shame, suggest that honor serves a significant function in the regulation of group appraisal and feelings. These findings propose that both membership and emotional attributions of the members of a group are affected by how other group members adhere to group specific honor codes. This study sets the stage for comparing these results on honor codes adherence and violation with other honor codes and cultural contexts.

In this study the effect of pride was in the expected direction but did not reach significance. An alternate explanation of this non-significant effect could be that violation of honor-code leads to no expectancy of pride at all, or adherence to honor-code is seen as an obligation rather than as a matter of praise or pride in the academic environment. Strong effect sizes of group image protection and group shame may also propose that honor has to do more with the protection of the status gained by avoiding honor code violations than praising adherence of honor codes. This is also suggested by the strong positive association between group identification-commitment and the group image protection.

As suggested by the previous literature identification and pride are important for group performance. For instance individuals with higher group identification and commitment have a stronger motivation to perform well (Colquitt et al., 2007; Riketta, 2002), tend to feel more positive about their group and job situations (Pirson & Malhotra,

2011; Thoresen et al., 2003) and working for a high-performing organization promotes their self-esteem (Carmeli, Gilat, & Waldman, 2007).

A limitation of this study was that it was conducted in a hasty environment of a psychological convention in the USA. Although we had consistent findings, this experience of speed data collection at the convention may have brought some greater variance and low consistency to the data for this study.

The findings of this study provided important insight about the role of honor in group identification-commitment, group image protection and emotional appraisal. However, the context of this study was purely academic. The next question would be, will these findings hold up in the diverse contexts such as business and marketing research settings. To further replicate the findings of this study in a business cum marketing research environment the Study 2 and Study 3 were conducted. Also, the theoretical question about how ingroup members react to the indifference to an honor code was tested in the next two studies of this section.

### 4.3 Study 2

Study 2 tested the theoretical assumptions for this section in a business and marketing research setting. For this study, the graduate students of business management classes were recruited from two universities in South Korea. The participants in this study read a scenario where the honor code of client privacy was manipulated in the following manner:

*“Based on profiles of research excellence and complying with ethical codes of business research, Business-Solutions Ltd. is rated among the best firms in Korea. Professionals at all prestigious firms are ensuring limited access to the information about their ongoing business research projects to other firms for client privacy and marketing strategy reasons. They are committing more than ever before for protecting clients’ research information from other firms and competitors. Mr. Kim, a very senior employee at the marketing department of Business-Solutions Ltd., has (refused to share/ shared/ shown indifference to sharing) sensitive information regarding a client’s research projects to their competitor firm. Among market research circles of many firms, actions of this prominent employee, Mr. Kim, are quoted quite often and are becoming a regular topic of discussion.*

*Please take few minutes, imagine that you were working in the marketing department of Business Solutions. Now think about how Mr. Kim’ action regarding dealing with information about the client may or may not impact you and your colleagues at as members of Business-Solutions Ltd.”*

In this study *refused to share* was operationalized as adherence to the honor code (adherence condition). *Shared* was operationalized as a violation to the honor code (violation condition), and *shown indifference to* as the indifference to the honor code (indifference condition). After reading this scenario participants filled in the questionnaire



for the dependent measures of group identification and commitment, group image protection and emotional appraisals.

## Method

**Design.** This study used three conditions (adherence, violation, indifference) between subjects experimental design. The questionnaires for the three conditions were randomly assigned to the participants.

**Participants.** The participants in this study were seventy one graduate students (35 females,  $M_{age} = 24.14$ ,  $SD = 3.03$ ) from two public universities of South Korea, mostly masters students. The number of participants per condition was between 23 and 25.

**Procedure.** The questionnaires of the three conditions were assigned to participants in a random order. A student approached all the participants from one of these universities in Seoul. All the participants volunteered to participate in our experiment and filled out the questionnaire in university hostels and libraries. First, they read a scenario, one of three different versions of the treatment condition: adherence, violation, or indifference to an important honor-code related to the client research policies. Then they proceeded to give their responses to the dependent measures.

**Materials.** All materials were similar to those used in Study 1. Scenarios and question statements were adapted to the context of market research and business research codes. Same dependent variables of group identification and commitment, group image protection, and emotional appraisal of pride and shame followed the scenario. There was one additional dependent measure in this study. We included three items to measure anger felt by the participants in response to such a situation where the target had adhered, violated or shown indifference to the honor code. Also, see appendix for Empirical Section II, Study 2.

**Additional dependent measure.**

**Anger.** Three items measured participant's anger regarding the situation referred in the scenario (sample item: "How much you would feel frustrated?")

Items for various measures formed scales with reliable statistics: group identification and commitment ( $\alpha = .79$ ,  $M = 3.96$ ,  $SD = 0.82$ ), group-image protection scale ( $\alpha = .75$ ;  $M = 3.90$ ,  $SD = 1.06$ ). The items for emotional appraisal loaded on three factors, therefore three separate sub-scales were developed for pride ( $\alpha = .87$ ;  $M = 3.97$ ,  $SD = 1.18$ ), shame ( $\alpha = .85$ ;  $M = 4.00$ ,  $SD = 1.01$ ) and anger ( $\alpha = .68$ ;  $M = 3.63$ ,  $SD = 1.05$ ).

**Analysis plan.** To examine the effects of the condition (adherence, violation, indifference) on the dependent variables (group identification and commitment, concern for group image protection, and emotional appraisals), multiple tests of ANOVA were conducted.

## Results

**Group identification and commitment.** The condition had a significant main effect on group identification and commitment,  $F(2, 68) = 10.88, p < .001, \eta^2_{\text{partial}} = .24$ . In the condition with honor code adherence, participants reported higher identification and commitment with their group compared to the conditions with violation and indifference (adherence:  $M = 4.53, SD = 0.79$ ; violation:  $M = 3.60, SD = 0.77$ ; indifference:  $M = 3.77, SD = 0.58$ ). Further post hoc analysis (Fisher LSD) confirmed that both violation ( $LSD = 0.92, p < .001$ ), and indifference ( $LSD = 0.75, p < .01$ ) differ significantly from adherence to the honor code, but do not differ from each other ( $LSD = 0.17, p = .42$ ).

**Group image protection.** There was a significant main effect of condition on the group image protection,  $F(2, 68) = 12.29, p < .001, \eta^2_{\text{partial}} = .27$ . The adherence to the honor-code led to higher group-image protection (adherence:  $M = 4.61, SD = 0.76$ ; violation:  $M = 3.29, SD = 1.06$ ; indifference:  $M = 3.85, SD = 0.89$ ). Post hoc analysis confirmed that both violation ( $LSD = 1.31, p < .001$ ), and indifference ( $LSD = 0.75, p < .01$ ) differ significantly from adherence to the honor-code, and they also differ from each other ( $LSD = 0.56, p < .05$ ).

**Emotional appraisal.** Emotional appraisals (shame, pride, and anger) of the participants were substantially and differently affected by the condition.

*Pride.* The manipulation had a significant effect on the feelings of pride,  $F(2, 68) = 5.46, p < .01, \eta^2_{\text{partial}} = .14$ . The adherence to the honor code led to higher feelings of pride compared to honor-code violation or indifference (adherence:  $M = 4.58, SD = 1.13$ ; violation:  $M = 3.55, SD = 1.35$ ; indifference:  $M = 3.84, SD = 0.73$ ). Further post hoc analysis confirmed that both violation ( $LSD = 1.03, p < .01$ ), and indifference ( $LSD = 0.74, p < .01$ ) differ significantly from adherence to honor-code, but do not differ from each other ( $LSD = 0.94, p = .36$ ).

*Shame.* Condition had a significant effect on the feelings of shame,  $F(2, 68) = 10.68, p < .01, \eta^2_{\text{partial}} = .23$ ). Adherence to honor code led to lower feelings of shame compared to honor-code violation or indifference (adherence:  $M = 3.59, SD = 0.98$ ; violation:  $M = 4.67, SD = 0.96$ ; indifference:  $M = 3.69, SD = 0.70$ ). Further post hoc analysis confirmed that only violation ( $LSD = 1.07, p < .001$ ), but not indifference ( $LSD = 0.10, p = .70$ ) differ significantly from adherence to the honor code; also violation and indifference significantly differ from each other ( $LSD = 0.97, p < .001$ ).

**Anger.** Condition had a non-significant effect on anger,  $F(2, 68) = 2.14, p = .12, \eta^2_{\text{partial}} = .06$ ). Only the violation of the honor code led to higher feelings of anger compared to adherence and indifference (adherence:  $M = 3.46, SD = 0.87$ ; violation:  $M = 3.97, SD = 1.18$ ; indifference:  $M = 3.42, SD = 1.02$ ).

Please see Table 10 for the summary statistics of univariate statistics of all dependent variables; Figure 10 for effects of honor code adherence, violation and indifference on all dependent variables. Also, see Table 11 for correlations among dependent variables.

Table 10

Study 2 univariate comparisons of all dependent variables

		Honor code	Honor code	Honor code				
	$\alpha$	adherence	violation	indifference	$F$	$df$	$p$	$\eta^2_{partial}$
		$M(SD)$	$M(SD)$	$M(SD)$				
Group Identification commitment	.79	4.53(0.79)	3.60(0.77)	3.77(0.58)	10.88	2,68	.00	.24
Group Image Protection	.75	4.61(0.76)	3.29(1.07)	3.85(0.89)	12.29	2,68	.00	.27
Emotional Appraisal of Pride	.87	4.58(1.13)	3.55(1.35)	3.84(0.73)	5.46	2,68	.00	.14
Emotional Appraisal of Shame	.85	3.59(0.98)	4.66(0.98)	3.69(0.70)	10.68	2,68	.00	.23
Appraisal of Anger	.68	3.46(0.87)	3.97(1.18)	3.42(1.02)	2.14	2,68	.12	.06

Note: Univariate  $F$ 's statistics are summarized here.

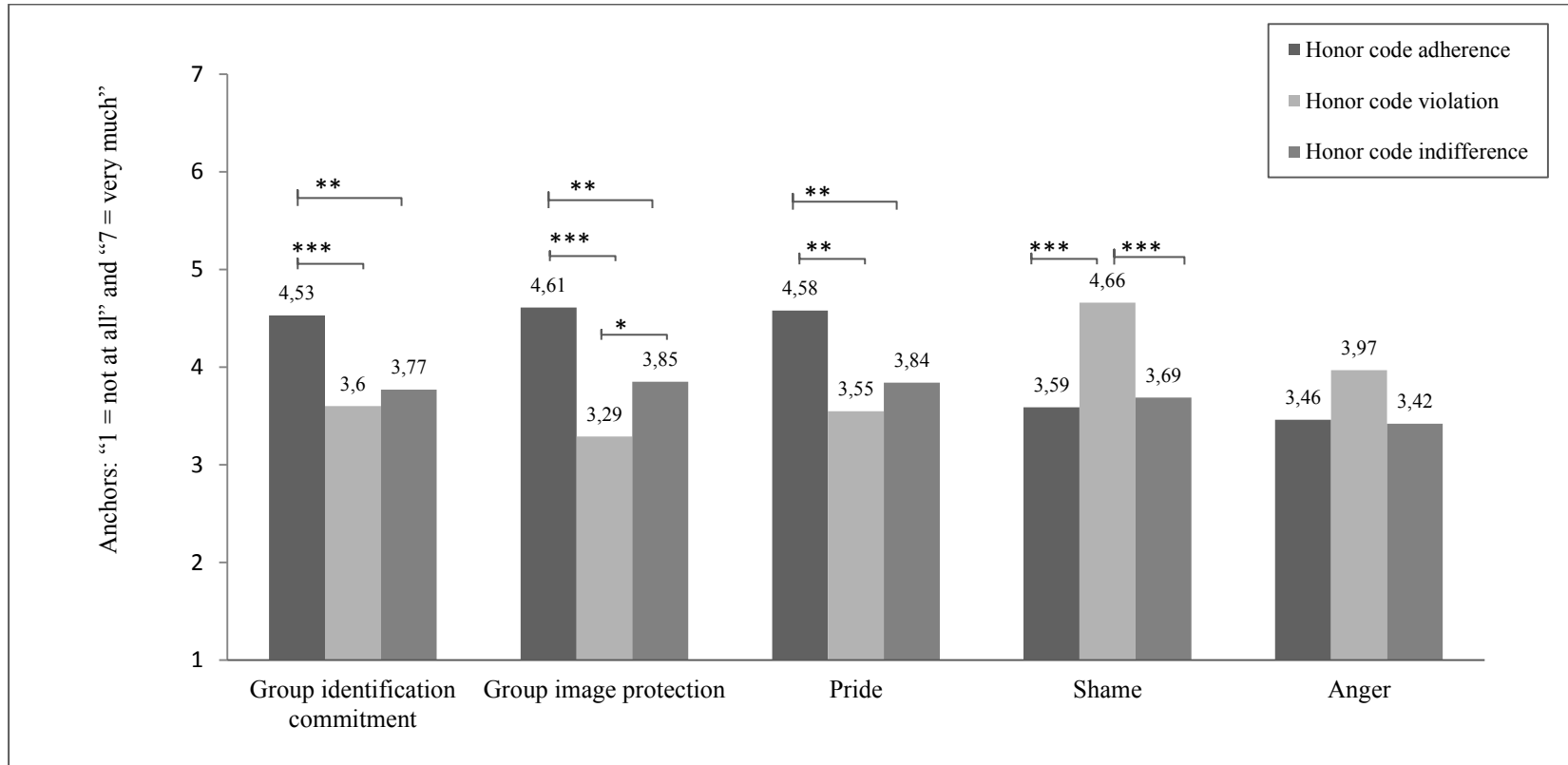


Figure 10. Effect of honor-code adherence, violation and indifference on all dependent variables

Note. Means scores and p values are indicated in this graph; \*  $p < .05$ , \*\*  $p < .01$ , \*\*\*  $p < .001$ .

Table 11

Correlations among dependent variables

Dependent variables	GIC	GIP	Pride	Shame	Anger
Group Identification commitment(GIC)	1				
Group Image Protection(GIP)	.72***	1			
Emotional Appraisal of Pride (Pride)	.35**	.41***	1		
Emotional Appraisal of Shame(Shame)	-.13 <sup>ns</sup>	-.53**	-.36**	1	
Emotional Appraisal of Anger(Anger)	-.10 <sup>ns</sup>	-.18 <sup>ns</sup>	-.06 <sup>ns</sup>	.37**	1

Note: \*\* $p < .01$ , \*\*\* $p < .001$ , <sup>ns</sup> $p > .05$ .<sup>7</sup>

<sup>7</sup> There were three most notable correlations among the dependent variables. First, like study 1, there was a strong and positive association between group identification and group image protection. Second, like Study 1, there is a strong and negative association between group image protection and emotional appraisal of shame. Third, in this study there was a strong and positive association between group image protection and emotional appraisal of pride.

**Discussion**

The participants in the condition where honor code was maintained showed more positive attitudes and judgments of the group compared to when the honor-code was violated. However, more interesting was the finding that the indifference to honor-code is evaluated almost as negatively as the violation of honor code. Thus, the findings of this study suggests that both the membership attribution and emotional attributions of the members of their group are affected negatively when a group member shows either violation or even indifference to honor code.

This study replicates the findings from study 1 and further clarifies that the indifference to honor code is almost as appalling as the violation of honor code. In group settings, one must act to maintain one's honor, and it is equally important to respond to any breach or expression of indifference to the conservation of honor code. Regarding the expression of anger, the effect was non-significant for which one post-hoc speculation would be that the face culture and value of politeness in South Korean culture would discourage the expression of anger. Another explanation could be the prevalence of Buddhist traditions where shame may be encouraged, but the expression of anger may be discouraged.

A limitation of this study was that this study was conducted only in South Korea, so the findings may not be generalizable to other countries. Another limitation of this study was that the instruments were not translated into the Korean language. Once again the decision to keep the materials in English was motivated by the difficulty of equivalent meanings in translating marketing research terms into the Korean language. On the suggestion of a marketing researcher, we proceeded with data collection from South Koreans who were fluent in English.

The findings of this Study 1 and Study 2 have supported the assumptions of this theoretical section. One may, however, argue that these samples are only academic and



represent only perceptions of student populations. In order to overcome this limitation of Study 1 and Study 2, Study 3 was conducted with marketing research professionals who worked in the business settings.

#### 4.4 Study 3

Study 3 was aimed at exploring our research question in an organizational setting by recruiting professional researchers and managers. All participants were recruited from three different research companies in Pakistan. Once again the participants were asked to read a scenario where the honor code of client privacy was manipulated. This study was a replica of the Study 2 except that in this study the sample was recruited from non-academic marketing research companies. Participants read a scenario where we manipulated honor code of client privacy in the following manner:

*“Based on profiles of research excellence and codes of business research, your organization is rated among the best firms in Pakistan. Professionals at all prestigious firms are ensuring limited access to the information about their ongoing business research projects to other firms for client privacy and marketing strategy reasons. They are committing more than ever before for protecting clients’ research information from other firms and competitors. Now imagine that one very senior and esteemed employee at the marketing department of your firm has (condemned/ supported/ shown indifference to) sharing sensitive information regarding a client’s research project to their competitor firm. Among market research circles of many firms, actions of this prominent employee of your organization are becoming a regular topic of discussion among business research circles.*

*Now think about how his action regarding dealing with information about client’s research project may or may not impact you and your colleagues as members of this organization.”*

In this study *condemned* was operationalized as adherence to the honor code (adherence condition), *supported* was operationalized as a violation to the honor code (violation condition), and *shown indifference to* as the indifference to the honor code

(indifference condition). After reading this scenario participants filled in the questionnaire for the dependent measures of group identification and commitment, group image protection and emotional appraisals.

## **Method**

**Design.** This study used three conditions (adherence, violation, indifference) between subjects experimental design. The questionnaires for the three conditions were randomly assigned to the participants.

**Participants.** Our participants were sixty four professional researchers, mostly senior researchers and managers were recruited from research organizations in Pakistan. There were very few female professionals in these organizations, therefore, our sample consisted predominantly of males (13 females,  $M_{age} = 34.95$ ,  $SD = 5.27$ ). The number of participants per condition was 21 or 22.

**Procedure.** All the participants were approached by two researchers who worked in these organizations. Participants volunteered in our experiment and received a chocolate bar after filling out the questionnaire. First, they read one version of the three different scenarios (adherence, violation or indifference) about the marketing research honor code.

**Materials.** All the dependent materials were the same as Study 2; however the materials were adapted to the Pakistani context. Reading the scenario was followed by the same dependent variables of group identification and commitment, group image protection, and emotional appraisal. There was one additional dependent measure in this study. This measure was added to assess the action tendencies of the participants based on their in person appreciation or condemnation of the person who adhered, violated, or showed indifference to the honor code. Also, see appendix for Empirical Section II, Study 3.

**Additional dependent variable.**

**Action tendencies.** Four items assessed reactions to such a scenario. Two of these items assessed positive action tendencies toward the perpetrator (sample item: “After such a scenario, to what extent there is a chance that you will go and personally appreciate this senior member?”). The other two items assessed negative reactions, which were reverse coded (sample item: “To what extent you would want to punish this senior member of your organization?”). Like all the other scales the anchors were: 1 = not at all; 7 = very much. Overall, a positive score of in person praise was created to measure the action tendencies. Action tendencies also formed a reliable scale ( $\alpha = .83$ ,  $M = 3.72$ ,  $SD = 1.26$ ). For all the other measures from Study 2 used in this study, after reversing negatively scored items, scales for respective measures were created. All items formed scales with acceptable reliability statistics: group identification and commitment ( $\alpha = .90$ ,  $M = 3.78$ ,  $SD = 1.38$ ), group-image protection scale with alpha ( $\alpha = .85$ ,  $M = 3.85$ ,  $SD = 1.48$ ). The items assessing emotional appraisal loaded on three factors, therefore three separate subscales were developed for pride ( $\alpha = .86$ ,  $M = 3.65$ ,  $SD = 1.31$ ), shame ( $\alpha = .87$ ,  $M = 4.25$ ,  $SD = 1.41$ ) and anger ( $\alpha = .64$ ,  $M = 4.33$ ,  $SD = 1.28$ ).

**Analysis plan.** To examine the effects of the condition (adherence, violation, indifference) on the dependent variables (group identification and commitment, concern for group image protection, and emotional appraisals), multiple tests of ANOVA were conducted.

## Results

**Group identification and commitment.** Treatment had a significant effect on group identification and commitment,  $F(2, 61) = 9.08, p < .001, \eta^2_{\text{partial}} = .23$ . In the honor code adherence condition, participants reported higher identification and commitment with their group compared to the violation and indifference (adherence:  $M = 4.71, SD = 0.71$ ; violation:  $M = 3.19, SD = 1.57$ ; indifference:  $M = 3.49, SD = 1.23$ ). Further post hoc analysis (LSD Post-hoc test) confirmed that both violation ( $LSD = 1.52, p < .001$ ), and indifference ( $LSD = 1.22, p < .01$ ) differ significantly from adherence to the honor code, but do not differ from each other ( $LSD = 0.29, p = .42$ ).

**Group Image Protection.** Condition had a significant effect on group image protection,  $F(2, 61) = 22.27, p < .001, \eta^2_{\text{partial}} = .42$ . Adherence to honor-code led to higher group image protection (adherence:  $M = 5.11, SD = 1.04$ ; violation:  $M = 2.80, SD = 1.29$ ; indifference:  $M = 3.68, SD = 1.07$ ). Further post hoc analysis confirmed that both violation and ( $LSD = 2.31, p < .001$ ), and indifference ( $LSD = 1.41, p < .01$ ) differ significantly from adherence to the honor code, also they differ from each other ( $LSD = 0.90, p < .05$ ).

**Emotional Appraisal.** Emotional appraisal for each emotion (pride, shame, anger) of the participants was substantially affected by the condition.

**Pride.** The condition had a significant effect on the feelings of pride,  $F(2, 61) = 6.64, p < .01, \eta^2_{\text{partial}} = .18$ . Compared to honor-code violation or indifference participants felt more pride in the case of adherence to the honor code (adherence:  $M = 4.44, SD = 1.28$ ; violation:  $M = 3.23, SD = 1.30$ ; indifference:  $M = 3.31, SD = 1.01$ ). Further post hoc analysis confirmed that both violation ( $LSD = 1.22, p < .01$ ), and indifference ( $LSD = 1.13, p < .01$ ) differ significantly from adherence to the honor code, but do not differ from each other ( $LSD = 0.09, p = .80$ ).

**Shame.** There was a significant effect of the condition on the feelings of shame,  $F(2, 61) = 20.01, p < .001, \eta^2_{\text{partial}} = .39$ . Compared to honor code violation or indifference (adherence:  $M = 2.99, SD = 0.61$ ; violation:  $M = 4.91, SD = 1.45$ ; indifference:  $M = 4.80, SD = 1.09$ ). Further post hoc analysis confirmed that both, violation ( $LSD = 1.92, p < .001$ ), and indifference ( $LSD = 1.81, p < .001$ ), differ significantly from adherence to the honor code, but do not differ from each other ( $LSD = 0.11, p = .75$ ).

**Anger.** The condition had an effect on the feelings of anger,  $F(2, 61) = 3.40, p < .01, \eta^2_{\text{partial}} = .10$ . Adherence to the honor code led to lower feelings of anger compared to honor code violation or indifference (adherence:  $M = 3.78, SD = 1.61$ ; violation:  $M = 4.73, SD = 1.52$ ; indifference:  $M = 4.47, SD = 1.05$ ). Further post hoc analysis showed that compared to honor code adherence, violation led to significantly more anger ( $LSD = 0.96, p < .05$ ), and indifference leads to marginally more anger ( $LSD = 0.69, p = .07$ ), but violation and indifference do not significantly differ from each other ( $LSD = 0.26, p = .49$ ).

**Action Tendencies.** The condition had a non-significant effect on action tendencies,  $F(2, 61) = 1.28, p = .28, \eta^2_{\text{partial}} = .04$ . Adherence to honor code led to higher tendency of in-person appreciation of the protagonist compared to honor code violation or indifference (adherence:  $M = 4.07, SD = 1.19$ ; violation:  $M = 3.51, SD = 1.55$ ; indifference:  $M = 3.59, SD = 0.92$ ); this difference however did not reach statistical significance.

Please see Table 12 for the summary statistics of univariate comparisons of all dependent variables; Figure 11 for effects of honor code adherence, violation and indifference on all dependent variables. Also, see Table 13 for correlations among dependent variables.

Table 12

Study 3 univariate comparisons of all dependent variables

		Honor code	Honor code	Honor code				
	$\alpha$	adherence	violation	indifference	$F$	$df$	$p$	$\eta^2_{partial}$
		$M(SD)$	$M(SD)$	$M(SD)$				
Group identification-commitment	.90	4.71(0.71)	3.19(1.57)	3.49(1.23)	13.79	2,61	.00	.23
Group image protection	.85	5.11(1.04)	2.80(1.29)	3.86(1.07)	22.27	2,61	.00	.42
Emotional appraisal -Pride	.86	4.44(1.28)	3.23(1.30)	3.31(1.01)	6.64	2,61	.00	.18
Emotional appraisal -Shame	.87	2.99(0.61)	4.91(1.45)	4.80(1.09)	20.01	2,61	.00	.39
Emotional appraisal -Anger	.64	3.78(1.61)	4.73(1.52)	4.47(1.05)	3.40	2,61	.04	.10
Action tendencies	.83	4.07(1.19)	3.51(1.55)	3.59(0.92)	1.28	2,61	.28	.04

Note: Univariate  $F$ 's statistics are reported here.

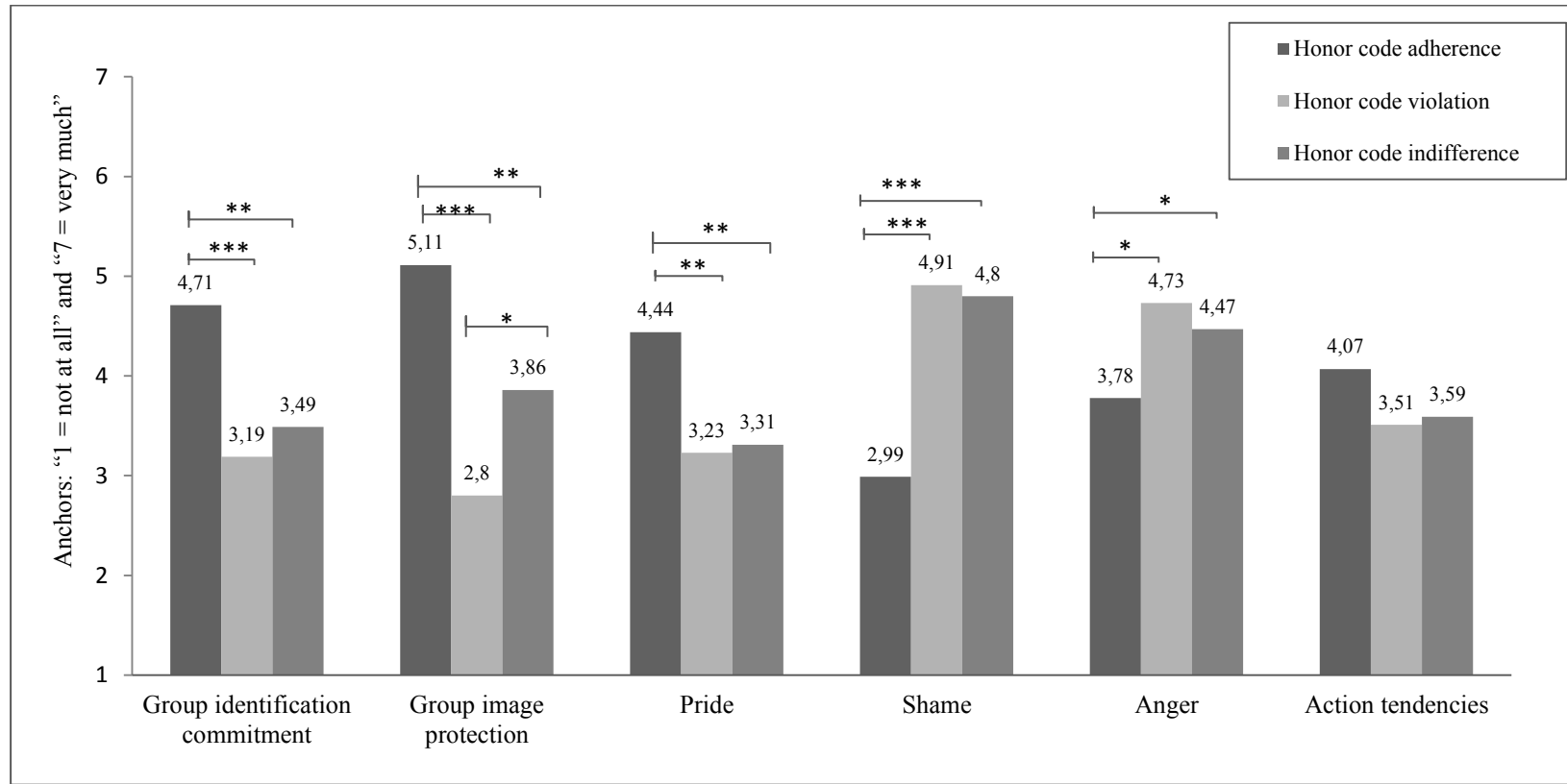


Figure 11. Effect of honor-code adherence, violation and indifference on all dependent variables

Note: Means scores and p values are indicated in this graph; \*  $p < .05$ , \*\*  $p < .01$ , \*\*\*  $p < .001$ .



Table 13

Correlations among dependent variables

Dependent variables	GIC	GIP	Pride	Shame	Anger
Group Identification commitment(GIC)	1				
Group Image Protection(GIP)	.75***	1			
Emotional Appraisal of Pride (Pride)	.40***	.49***	1		
Emotional Appraisal of Shame(Shame)	-.16 <sup>ns</sup>	-.21*	.08 <sup>ns</sup>	1	
Emotional Appraisal of Anger(Anger)	-.07 <sup>ns</sup>	-.03 <sup>ns</sup>	.18 <sup>ns</sup>	.61***	1
Action tendencies	.52***	.50***	.43***	.04 <sup>ns</sup>	.09 <sup>ns</sup>

Note: \*  $p < .05$ , \*\*\*  $p < .001$ , <sup>ns</sup>  $p > .05$ .<sup>8</sup>

<sup>8</sup> There were four notable correlations among the dependent variables. First, like Study 1 and Study 2, there is a strong and positive association between group identification and group image protection. Second, unlike Study 1 and Study 2 the association between group image protection and emotional appraisal of shame is weak, however it is negative and significant. Third, like study 2, there is a strong and positive association between group image protection and emotional appraisal of pride. Also, pride has a positive and strong association with group image protection. Fourth, the action tendencies have a strong and positive association with group identification, and group image protection, but non-significant associations with shame and pride.

## Discussion

Honor code adherence by a senior employee led to a higher group identification and commitment. This study showed that honor code adherence resulted in a higher perceived group image protection and pride, but lower shame, anger and action tendencies. Study 3 replicated the findings of Study 1 and Study 2 in a different cultural context using an organizational setting. Especially Study 2 and Study 3 used another variant of the honor code (marketing research) and an additional experimental condition (the indifference to honor code), which adds to the experimental and theoretical progress on to the work on honor. A seminal finding of these two studies was that similar to honor code violation, honor-code indifference was also negatively received. This finding speaks to the importance of honor codes inside the honor groups; they are so important that indifference would be unacceptable.

A noteworthy difference of Study 2 and Study 3 compared to Study 1 were the findings regarding the attribution of pride. In Study 2 and Study 3, the attribution of pride differed significantly in the case of honor code adherence and violation. The null effects in the attribution of pride in the case of Study 1 in comparison to Study 2 and Study 3 could be attributed to the variant of honor code used in later studies. It could be argued that that the expression of pride is not well received among academics compared to the students or professionals of management and business. Different honor codes in different studies did not allow for appropriate comparisons of the studies. Additionally, different cultural contexts of different studies made it difficult to compare the three studies.

There was one puzzling finding in Study 3 that the participants expressed a stronger expression of emotions but that was not the case for the action tendencies of the participants. This effect can be attributed to the issue of hierarchical nature of Pakistani organizations, where appreciation or condemnation is a top-down phenomenon. For

instance, if a junior member did the honor code violation there could be a stronger expression of action tendencies such as in person praise or condemnation. However, in this study we used a senior member of the organization committing an honor code violation. Thus, use of senior members as protagonists may have led to a rather lower expression of pride and condemnation.

These results regarding action tendencies are not consistent with previous research by Johnson, Siegel, and Crano (2014). Their work suggested that members who were highly vested in the group were more likely to take actions. For instance, the more vested and committed participants would propose higher sanctioning and derogation of other in-group members when an in-group member would violate group norms. An alternative explanation could be that individuals want to distance themselves from those who have earned pride, due to envious feelings. Similarly, they might not wish to interact with honor code violators when they bring shame to the group, secluding such individuals may be more encouraged than approaching them. These findings are in line with the research that has indicated that perception of shame may lead to higher intentions to withdraw (Iyer, Schmader, & Lickel, 2007).

Although all questionnaires used in three studies were similar in most aspects, but one important limitation of the studies in this section was regarding variation in the procedures of administration and participant reimbursement among three samples. Despite our earnest intentions to keep up with the similarity of procedures across samples, these differences might have some confounding effects that were not controlled for. It is suggested that future research on honor should use similar procedures between groups to compare different effects in multiple samples.

In summary, it can be argued that honor codes may have an important role in the regulation of groups by affecting group identification, heightened concerns for group image, and emotionally strong responses. It can be proposed that honor is a pan-cultural

phenomenon embedded in strong group values, which may serve groups and their members in various aspects. For instance, keeping an eye on other group members to preserve the good standing of the group could be one important function among others.

## **5. General Discussion**

### **5.1 Overview of the Theoretical Framework and Empirical Investigation**

In the recent accounts honor has been mostly associated with aggression (see, e.g., Cohen & Nisbett, 1994; Cohen, Nisbett, Bowdle, & Schwarz, 1996; Leung & Cohen, 2011; Vandello, Cohen, & Ransom, 2008). On operationalization level, insults have been a popular proxy for studying honor (see, e.g., Rodriguez Mosquera, 2011). Restricting honor to only a cultural phenomenon and having only negative consequences is, however, becoming increasingly prevalent in social psychology literature. This dissertation has taken a more general approach to honor and explored what role it may have in groups.

From the review of the literature, it was difficult to find a comprehensive theoretical framework for studying honor. Therefore, some general theoretical assumptions about honor, which referred to a theoretical framework of honor, were developed. A major assumption of a theoretical framework of honor regarded the concept as a group process and identified the components of honor. Honor as a group process has three key elements: honor groups, honor codes and assignment of honor. Then assignment of honor can be elaborated in terms of concern for social image, and emotional and behavioral consequences. Finally, group identification and commitment would be affected depending upon if an individual see his group and the group members as honorable.

For the Empirical Section I of this dissertation, first a Pilot Study explored which group would be a valid honor group for studying honor. It was explored if honor is a matter of concern in all social groups, and which one would give the highest face validity. The Pilot study established that honor is a matter of concern only among socially distinct groups, which have literally or symbolically high social status, respect, achievement and impact in a given society. Although the main study was conducted in Germany, the findings of this study were qualitatively replicated in Pakistan and South Korea. Therefore, through this study, I was able to establish that some groups may be better

candidates for studying honor than others. These findings in the German context suggest that there may be honor groups within a culture, even though the culture itself is not seen as an honor culture.

Study 1 in the Empirical Section I of this dissertation established that only adherence to honor code leads to the assignment of honor. Adherence or violation to honor code unrelated matters do not have a similar importance. We found that it was unacceptable for people that a doctor rejected a patient for monetary reasons. when a doctor rejected a patient for monetary reasons, that was unacceptable to people. People's assignment of honor was not dramatically affected if the physician was declined to see a patient with or without giving a referral to the patient. This study was at the core of empirically defining honor in terms of adherence to the honor code. Additionally, this study was replicated and concluded on the similar findings across three countries, Germany, Pakistan, and South Korea. Indeed, there were some country related variations, but the similarity of trends was the focus of this study. The findings of this study, I think, are novel, and they may contribute to the elaboration of the phenomenon of honor.

Study 2 in the Empirical Section I used the same design as that of the Study 1 in the same section. However, for Study 2 the focus was to explore if the in-group members in honor groups are affected more by honor code violations. The findings were as expected. People did care more about the breach of their group honor code when they were members of honor group. An interesting aspect of this study was that it was done with doctors. Most of the studies on honor have been on various cultural groups and restricted to student populations. This study, therefore not only establishes that adherence to honor codes is crucial for honor group members, but it also signifies how valuable these codes are to the insiders.

In the Empirical Section II, it was tested if in-group members' adherence to honor codes affects other honor group members identification and commitment with the honor

group. Furthermore, it was explored if this also affects in-group members' feelings of shame and pride when other members adhere or violate or show indifference to the honor code. Exploration of all assumptions from our theoretical framework was out of the scope of this dissertation. These assumptions are open research questions for future research on honor.

In the Empirical Section II, Study 1, Study 2 and Study 3 established that honor group members' adherence to honor codes affects other in-group members' identification and commitment with the honor group. This finding is crucial in suggesting that honor may have an important, and a positive role in regulating groups through motivating them for identification and commitment. Study 1 was unique in the sense that it presented honor code violation in academic settings of psychology because currently it is a relevant issue. For instance in the recent years some psychologists have been expelled from psychological sciences for violating their academic honor codes.

The studies in Empirical Section II also established that in-group members' feelings of shame and pride are affected by other honor group members' adherence or violation to honor code. These studies connected the literature on honor and emotions with the literature on group identification. For instance, these studies established the connection between honor code adherence, identification and commitment, and emotions. Future research may focus on the mediating and moderating roles of these variables to understand the process through which honor works. For instance, whether the higher identification and commitment leads to in-group pride development. Also, it could be argued that higher the shame associated with someone's group members leads to lower identification.

Furthermore, Study 2 and Study 3 in the Empirical Section II established that members of honor groups dearly care for the expression of indifference to their honor code. These two studies indicate that it is not only proper adherence to the honor code that

is strictly observed by other members of the honor group, but also one has to take care that no one underestimates the importance of honor code by showing indifference. As the studies indicated, the reactions of the participants in response to indifference to honor code were similar to the violation of the honor code.

These studies not only provided empirical support for the theoretical assumptions of our theoretical framework on honor, but they also suggested how honor codes could be categorical in nature. These studies suggest that honor code works similar to minimal standards of behavior. Two common themes emerged in all of the studies; the importance of the honor codes and individuals' care for the social image of their group. Particularly members of honor groups very dearly care about these two aspects of honor: heightened emotional and behavioral response to adherence to the honor codes and what image of their group is propagated.

Honor may have an important function for the group, but it is not devoid of personal costs. For instance, pointing out to an honor code breach would be costly for a single person. Thus, creation and adherence to honor codes would reduce such personal costs and keep group's functioning effective. Previous research has proposed that each family member carry the responsibility of protecting group's image (Rodriguez Mosquera, Tan & Saleem, 2014). The studies of this dissertation may hint at the notion that each group member carries the responsibility for bringing good or bad name to the whole organization. In these experimental studies, it has been systematically examined and established that the effect of a salient group member's adherence, violation or expression of indifference to a group-specific honor code on several dependent variables. These findings were taken as a proxy for functional nature of honor in groups.

Overall, these studies suggest that honor is a crucial phenomenon for various groups, particularly the ones with strict standards such as honor codes. It defines the significance of groups, provides them clear standards of behavior, and dictates clear



outcomes related to the image of the group, and satisfies identity and commitment needs of the members.

## **5.2 Contributions, Implications, and Future Research Directions**

Contributions, implications and future directions related to study honor could be organized into two sections: theory development and empirical extension. First, possible theoretical contributions and implications are highlighted, which is followed by some empirical contributions, implications, and possible future research directions.

**Theoretical contributions and implications.** The theoretical framework offered in this dissertation has several broader implications. It offers novel theoretical extensions to the concept of honor by elaborating honor. It also differentiates constructs that are often associated with honor. With this framework, I propose a broader understanding of honor, for instance, how honor can positively affect a variety of group issues such as identification and commitment. Furthermore, this framework proposes honor as a group specific process, prevalent in most societies in different forms such as in the form of honor groups. This phenomenon is not restricted to collectivist cultures.

Cohen (1996) initiated to document law, social and policy-related implications of honor culture, where he suggested violence as consequence of honor culture. For instance, it was suggested that lack of gun control, laws permitting violence in self-defense, use of institutional violence and capital punishment were the consequences of the culture of honor. This initial account was set as a hallmark to define the U.S. South in terms of honor and the North in terms of non-honor cultures.

Honor may also be guided by symbolic meanings of appraisal and reciprocity of respect and insults, or old fashioned and traditional professions and rituals such as military honor, honor killing, dueling and Chinese foot binding. Honor also offers a social fiber of deservingness such that it provides group members with a reason to recognize and respect group-members. This deservingness is guided by standards of achievement and

valuable acts for society such as philanthropy, becoming a Nobel laureate or show altruistic behaviors.

According to our theoretical framework, different values might have varying acceptance and appreciation of the value content across cultures. Any given value may not create same honor concerns across cultures. For example foot-binding was an honor related value in Imperial China, but not in any other collectivist culture or individualist culture. Similarly, dueling among the aristocrats of Britain was thought as an act of peers honor, although it was perceived irrational among other groups and other individualist cultures. An important level of analysis would be to explore which groups choose which codes and what could be the purpose of having these codes.

In the examples of Chinese foot binding and duels, the groups had better standing in society. Both of these ritualistic practices were the endeavor of elite groups. Though the codes were different depending on which group we talk about, in both groups their honor codes would be valued and followed with equal reverence. The contents in these examples vary a lot, but they follow the same psychological process. Thus, the theoretical framework proposed by this dissertation brings the importance of honor in groups to a vitalized discussion.

The theoretical framework serves to distinguish the concept of honor from that of morality. In terms the proposed framework, there are two significant differences in honor and morality. The first is the association of honor group membership, which is at the core of honor. For instance, to decide an honor code violation it has to be taken into account who committed that breach. It is considered a violation only if an honor group member did it. In case of moral violation, there is a sense of social equality, for instance in a moral violation it is counted as moral violation indifferent of who did the violation.

The difference between honor and morality may have different psychological implications. It could be that damaging consequences of loss of honor on ones' self-

esteem, and social image may be much stronger than moral violations. For instance, if some student cheats on an exam there is a judgment to it, but if a famous professor cheats on data there is no turning point to that. Additionally, I would argue that to be a moral person, one does not need others appraisal to have or maintain the status of being moral. To be a member of the honor group one needs other honor group members' appraisal. However, it would be interesting to test this in future research and disambiguate the two concepts.

The theoretical framework offered by this dissertation proposes several implications of recognition respect. For instance, one area of implications could be the development of interventions based on recognition respect among groups ambitious about gender equality in countries like Pakistan. These groups, by incorporating recognition respect debate in their agenda, may be able to redefine the prevalent understanding of honor by including women as equals. Redefining honor related respect may serve a broader societal purpose. Encouraging such perspectives may facilitate an equal society and may also inspire treating women as equally honorable beings rather than as commodities of honor-killing.

Recognition respect especially could do much more in improving image and efficiency of honor groups. Proper policy making would require a comprehensive analysis of the role of honor related matters in some societies. More specifically, by focusing only on the shame related issues and stereotyping honor with such negative connotations, we might ignore the positive role pride, and recognition respect could serve. Thus, in groups inspiring role of recognition respect and pride may have some positive outcomes than a mere projection of shame in honor matters. This possibility of use of the positive role of honor indicates possible future research areas for studying implications of honor.

According to the proposed framework, honor serves a purpose of self-esteem boost as it provides the members with a sense of positive social image and resultant pride.

Due to our need for positive esteem and need to belong, people might have a preference for becoming the member of an honorable group. It also goes beyond mere recognition of the act by providing a group to identify and belong. Not only that it is beneficial to follow the honor codes for esteem and belongingness, but having an honor group membership would also bear some social cost of losing honor. Once being in an honor group, the members would not want to be treated as less worthy (e.g., be a victim of weakness and shame). This motivation of not losing the prestige is also beneficial because it brings stronger identification with the group.

Honor might also have important implications for our political systems. Just like other groups in society, countries may have some honor values and codes. These codes may be useful in some contexts and debilitating in other contexts. A more readily available example would be the imperial image of the Nobel Laureates, who get the recognition for the most aspiring codes of conduct. On the contrary, there is also assignment of honor and official recognition with medals for the soldiers who kill civilians in wars. Another case of debilitating honor is when someone kills his sister or daughter in the name of honor, they may have some abstract notion that they have done something honorable. It would be vital to understand that what are the belief systems and cognitive processes of the individuals who resort to bloodshed to protect their honor. Such multiplicity of meanings of honor might offer a new direction of research for political implications of honor.

Regarding theory building on honor, one could conceive honor as a two-way process. First, one gains honor by following and maintaining group specific honor code. Second, when one violates or is accused of violating honor related factor one has to incur heavy costs such as the loss of honor group membership, loss of reputation and face punishment. Therefore, maybe the adherence to honor is an equally central area that has been mostly overlooked in this literature. Therefore, honor can be about achievement, adherence and protection of honor as much as it is about the loss of honor. Much of social

psychological research has focused on the loss of honor; this aspect is possibly more highlighted in literature than the other aspects. On the contrary, we often hear of someone is granted the honor of being an esteemed researchers, professor, musician, philanthropist, doctor, for recognition of their services.

Summing up, the proposed theoretical framework of honor offers several new speculations, practical implications and new directions for research on several fronts. We propose wider testing of the theory for broader understanding and approach towards honor.

***Empirical contributions, implications, and future research directions.*** The nature and execution of all the studies in dissertation were exploratory. Therefore, in addition to confirming our research hypotheses, the findings of our research offer several possible contributions, possible implications and ideas for future research on honor. The first pivotal contribution of the current studies is that they define honor from an elaborate perspective. For instance, in the pilot study of the Empirical Section I, honor was operationalized in terms of honor groups and honor code's related assignment of honor. This exploration has not only elaborated on focusing on assigning honor, but also it successfully spreads conceptualization of honor from an interpersonal level to groups' level. Knowing that most of the previous research on honor, as reviewed in our literature, has to do with interpersonal accusations, insults and emotional reactions (Rodriguez Mosquera, et al., 2008; Rodriguez Mosquera, Manstead, & Fischer, 2000, 2002a, 2002b; Uskul et al., 2014; Cross et al., 2013). This spread in the conceptualization of honor many offer new avenues for future research.

A significant contribution of our research is in terms of its generalizability. Often, the situations used for studying honor are culturally shaped (for culturally shaped psyches and situations see Cross, Uskul, Gercek-Swing, & Alözkan, 2012). That has led much of the previous research on honor to stay focused on specific groups, mostly the Global

Western countries. Our approach of including diverse groups and both Global Eastern and Western countries highlights an important dimension of studying honor both within and across cultures as opposed to comparing honor across cultures.

Empirical work of this dissertation has undertaken research on honor to cultures that have not been explored previously. Most of the previous research has been conducted in the western societies with a few exceptions (e.g., studies in Turkey, see Guerra, Giner-Sorolla, & Vasiljevic, 2013; Rodriguez Mosquera, Tan, & Saleem, 2014; Uskul et al., 2014). Taking research on honor to a range of countries, traditional (Pakistan), relatively westernized (South Korea) dignity oriented (Germany), was at the heart of this dissertation. Nevertheless, the focus of this dissertation was on the commonality of assignment of honor in all these countries, including the USA- typically seen as a non-honor culture. These studies were conducted in multiple cultures. The cultures were as diverse as the USA, South Korea, and Pakistan, leading to consistent findings. An additional feature of this research is not only cross-national validation of our theoretical speculations but also the use of different honor-codes. Still the three studies suggest that across cultures violations of group specific honor code lead to a heightened identification, image protection, and emotional concerns.

Contrary to the prevalent notion of violence in honor literature, the findings of this dissertation indicate that honor may have positive implications for group identification, image protection and bring pride to the members. For instance, one example that is often referred to is that of dueling in honor literature, which mostly is presented as something non-functional and utterly violent. Some historical analysis, on the contrary, concluded that there was a very formal, well organized and codified aspect to duels not represented in the literature on honor ( see. i.e., Merriman, 2015). In particular the social and class evolution of dueling and its role in pacification have been under-represented. Merriman

(2015) has shown an unexpectedly low actual harm to individuals and the potential role played by duels in pursuit of equality and road to democracy.

Furthermore, the extension regarding recruitment of suitable samples is notable in this dissertation. In most of honor literature, participants are university students and other than family identity no formal forms of group identification are used. Whereas, all studies in this paper offered an important addition to the literature on honor where mostly participants are at a higher academic level (Study 1) or non-academic professional level (Study 2 and Study 3). In particular, Study 3 was conducted with marketing research professionals, which is a group deeply concerned about business research-codes. Overall, the studies in this dissertation not only offer important insights in underrating of honor, but they also open new avenues of research on honor.

The studies conducted in this dissertation have answered many questions; they have also opened new possibilities for research. As discussed in the theoretical section there is a vibrant tradition of relating honor to moral codes as well as gender related issues of honor. For instance, regarding honor associations to moral codes, family concerns are proposed to be related to community, integrity concerns to autonomy, and feminine concerns to divinity (Guerra, Giner-Sorolla, & Vasiljevic, 2013). An interesting question would be: are these associations of morality and gender codes the same among various groups in the same society? Also, how moral, and gender dynamics interacts with honor group member's and non-members' violations of moral codes.

A possible future research direction could be an exploration of the relationship between apology and forgiveness for honor code violation versus moral code violations. There is some ongoing work by Anjum and colleagues (Anjum, Kessler, Aziz, & Ahmad, 2015) where they tested this relationship. The findings of this study support that people tend to forgive more when an apology is offered for a moral code compared an honor code violation. The other important area of exploration regarding honor and morality

could be regarding relative injury or pleasure experienced by the shame or pride in honor versus morality. For instance, would the shame resulting from the loss of honor be perceived stronger than the pleasure experienced by pride arising from having honor compared to morality? Exploration of this area may elaborate the similarity and differences between honor and morality as the processes more focused on gaining pride or avoiding shame.

Another area that has not been explored in the empirical work on honor is the possibility of induction of honor in lab settings. It would be stimulating to explore what honor may be capable of when induced in a laboratory. For instance, honor may have a positive social psychological effect in honor-based interventions. There has been one preliminary study in this direction (Anjum & Güth, 2015). The findings of this study by Anjum and Güth have suggested that when people are given honor related recognition respect they share their fortune with each other much more than what would be expected according to rational economic theories. These first findings hint at the possibility of positive implications of honor in fundraising for non-profit work and charities.

Incorporating honor to design interventions to counter honor killings would be another possible area for future research. For instance in a recent study by Anjum and colleagues (Anjum, Chilton & Usman, 2015) a legal convention based educational intervention had a positive effect on participants. The study showed that educating people about an International Convention on Women Rights led to participants' lower endorsement of honor crimes against women in Pakistan. Use of honor-based recognition in interventions may be extended to peace and reconciliation workshops. Thus, honor may have implications for the development of workshops and interventions.

Historically, it has been claimed that any injury to honor cannot be mitigated by any financial compensation or legislative matters (see O'Malley, 1981). However, now there is a growing trend at least in more institutionalized societies regarding the laws on



defamation. For instance, German law recognizes one has rights against defamation (see Stewart, 1994). Use of such legally endorsed honor codes to explore honor would be another potential candidate for research on honor.

## 6. Conclusion

In modern times, we live in hierarchical, multi-group and multicultural societies. Our behavior is operated and guided in socially shared world where we are required to act in specific ways due to different identities, demands of roles, and our recognitions. Among groups with distinctions such as honor-groups, rights and obligation are all intertwined with honor codes. If members of these groups do not follow these codes strictly, they are judged much harsher, and they bear severe consequences. Although the presence of honor may be widely prevalent in our lives, social status, social image, behaviors and emotions, honor is still less explored in social psychology.

Starting from the exploration of the literature on honor, I realized that there is a lack of systematic theorization on the construct. In particular, there is no theorization on the topic regarding honor among groups. The available literature presents honor as a cultural phenomenon related to violence, aggression, and negative emotions (see e.g., Cohen & Nisbett, 1994; Cohen, Nisbett, Bowdle, & Schwarz, 1996; Cohen, Vandello, & Rantilla, 1998; Leung & Cohen, 2011; Vandello, Cohen, & Ransom, 2008). A typical approach that existed to study honor was to focus on aggression expressed when an insult came to their honor. Thus, insults were mostly used as a proxy for the honor. In the later studies, proxy stayed the same, but the geography, typologies and prototypes of honor expanded further (see e.g., Cross, Uskul, Gerçek-Swing, Alözkan, and Ataca, 2013; Guerra, Giner-Sorolla, and Vasiljevic, 2013; Rodriguez Mosquera, 2011; Uskul, et al., 2014). This use of aggression and insults as a proxy for studying honor has led to a narrow and ineffective image of honor.

The literature review synthesized that in addition to relating honor with aggression and insults, the focus of this literature has always been interpersonal affairs of violence. For instance, one person insults the others, and the other would react with violence. This

approach and the line of studies did not focus group perspective in their work. This foremost point that has been missing from the literature on honor groups and codes of these groups become the heart of the theoretical framework proposed by this dissertation.

The theoretical framework of honor proposed in this dissertation explains honor as a group process and explains how assignment of honor works. For instance, it gives us preconditions for what needs to be observed diligently for the assignment of honor, for instance, honor codes as standards of expected behavior. Most importantly, this approach to conceptualizing honor offers several testable assumptions; the empirical section of this dissertation has tested many of these hypotheses. Honor is conceptualized as an assignment of recognition as a member of a prestigious group, honor groups. Honor groups are defined by specific codes of conduct, honor code. Having this entitlement as an honorable member becomes the defining factors for assignment of honor. Members of honor groups are obliged to follow their group's honor code; consequences of not sticking to honor code are threats to reputation, and social condemnation.

This dissertation does recognize the findings of previous research on honor. Basing on some aspects already well stated in the work on honor, it adds to the understanding of honor from a more holistic point of view. It looks at honor from the perspective of groups, group specific honor codes and how in-group and out-group assignment of honor varies. Although, in the end it is an individual who is acting in a certain way to gain or maintain honor, the others who value and share same codes of honor are to pay this honor to their equals.

The focus of the empirical work in this dissertation was to establish honor as a group process embedded in status, proper membership, respect and protection of one's group image and reputation. This research helps us to uncover the intergroup aspect of honor: outsiders observe and regulate honor codes among members of prestigious groups; insiders even more strictly do so. Although though outdated, the concept of honor may

have some functional aspects associated with it. For instance doctors, and teachers may be more strictly subject to the regulation of honor codes; both from outsiders and from insiders. These findings suggest that perception of honor membership and its adherence is at the heart of honor.

Through two empirical sets of studies, this dissertation demonstrates that honor is like a group aspiration. Honor groups aspire to high standards of serving humanity such as doctors or professors; they will be well esteemed and expected to abide by their standards (e.g. medical honor code). An interesting way, however, to explore honor would be to compare this notion of honor. For instance, if an honor group aspires to standards of stealing from humanity such as mafia groups, they will not be well esteemed socially but they will still be expected to abide by their mafia honor code.

All in all, this thesis shows that honor has a significant role in regulating membership in honor groups. It affects how others see honor group members, and how it affects their assignment of people who live up to honor code or defect on it. Furthermore, honor affects feelings of pride and shame as well as how much a person identify and shows commitment to the group. The findings are very promising in stating the role honor may play in motivating individuals for socially responsible behavior.

Finally, it is important to go back to the point where I started this dissertation, that is what James (1890) said about the honor. Honor is one's image, which exalts or condemns him as he conforms or not to certain requirements. Thus, honor does not come only with the exaltation of following the code. As soon as one is off the line from honor code all the exaltation is turned around into a condemnation.

## 7. References

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**Summary**

This dissertation attempts to advance our understanding of honor in two respects. First, it outlines a theoretical framework of honor that is more comprehensive than previous approaches. This theory focuses on group processes that regulate issues of honor in various social groups. In a nutshell, honor is the public image of members of an honor group that is derived by adherence to an honor code. The failure to adhere to such code leads to the loss of honor, attracts negative reactions such as contempt by fellow honor group members, and may enhance tendencies to demonstrate one's own worth as a member of the honor group. This approach is consistent with previous research on honor. However, it also shows further less explored areas of research on honor. Second, this dissertation, in two empirical lines of research explores new directions in research on honor. The first line demonstrates that the adherence to versus violation of an honor code is decisive for the assignment of honor by observers. This result emerges regardless of the countries involved in the study (Pakistan, South Korea, Germany), which suggests that it is a fairly general and culturally independent process. The adherence to versus violation of an honor code shows more dramatic effects if not outsiders but fellow honor group members assign honor. The second empirical line of research demonstrates in several countries (USA, Pakistan, South Korea) that observed honor code violation of central group members leads to dis-identification with the group, reduction of pride in the group, and tendencies of image protection. Moreover, honor group members behaving indifferently to the group's honor code are judged similar to violators of the code. The implications of these lines of research for the theoretical approach are discussed, and new avenues of research are demonstrated.

## **Zusammenfassung**

Die vorliegende Dissertation zielt darauf ab das Verständnis des Konzeptes Ehre in zweierlei Hinsicht zu erweitern: Erstens wird ein neues theoretisches Modell der Ehre präsentiert, welches umfassender ist als vorherige Modelle. Zweitens wird die empirische Forschung zum Konzept der Ehre um wichtige, bisher weniger berücksichtigte Aspekte erweitert. Der Fokus des theoretischen Modells liegt auf allgemeinen Gruppenprozessen, welche der Zuschreibung von Ehre zu Mitgliedern verschiedener sozialer Gruppen zu Grunde liegen. Hierzu wird Ehre konzeptualisiert als das öffentliche Ansehen von Mitgliedern einer Gruppe, die durch einen Ehrenkodex gekennzeichnet ist. Das öffentliche Ansehen leitet sich dabei primär daraus ab, inwiefern die Gruppenmitglieder den Ehrenkodex einhalten oder nicht. Kommt es zum Nichteinhalten des Kodex durch ein Gruppenmitglied, führt das zum Verlust der Ehre dieses Mitglieds sowie zu negativen Reaktionen seitens anderer Gruppenmitglieder, wie z.B. Verachtung oder der Ausdruck von Wut und Zorn gegenüber der Person. Einerseits befindet das vorgestellte theoretische Modell im Einklang mit früherer Forschung zu Ehre; andererseits zeigt es aber auch neue, bisher wenig beforschte Aspekte auf, welche in der vorliegenden Dissertation als zwei empirische Forschungsschwerpunkte aufgegriffen werden. Erstens konnte empirisch gezeigt werden, dass die verstärkte oder abgeschwächte Zuschreibung von Ehre durch Dritte maßgeblich von der Einhaltung oder Verletzung eines vorhandenen Ehrenkodex abhängig ist. Dieser Befund zeigt sich länderübergreifend in Pakistan, Südkorea und Deutschland, was drauf hindeutet, dass es sich um einen generellen und kulturübergreifenden Prozess handelt. Die gefundenen Effekte auf die verstärkte oder abgeschwächte Zuschreibung von Ehre fallen dabei noch stärker aus, wenn sie von Gruppenmitgliedern desselben Ehrenkodex ausgehen. Zweitens konnte empirisch gezeigt werden, dass Verstöße gegen den Ehrenkodex von zentralen Mitgliedern der Gruppe, bei

anderen Gruppenmitgliedern zu einer Abnahme der Identifikation mit der Gruppe, zu einer Abnahme des Stolzes auf die Gruppe sowie zu Versuchen führen, das Ansehen der Gruppe zu schützen oder wieder herzustellen. Gruppenmitglieder, die zwar nicht gegen den Kodex verstoßen, aber sich ihm gegenüber gleichgültig zeigen, werden ähnlich bewertet wie Gruppenmitglieder die gegen den Kodex verstoßen. Auch diese Effekte können kulturübergreifend in den USA, Pakistan und Südkorea gefunden werden. Die Befunde werden im Hinblick auf ihre theoretischen Implikationen diskutiert und es werden neue Forschungsrichtungen aufgezeigt.



## Experimental Section 1

### Study 1 & Study 2 materials

#### *Cover story:*

Some time ago, a German magazine article covered an incident about a medical doctor. We followed this story from the magazine and would like to share it with you, please read it carefully. After reading this story, we would like to know your opinion in context of this incident. Here is an extract from the magazine article:

*(Condition: Honor code violation in time reason: no; kind gesture of referral: no)*

*Doctor Muller has been practicing in his private clinic for several years. Recently he had more patients visiting his clinic. He is doing well in his career in medicine. A week ago, when Doctor Muller was seeing his patients, his clinic secretary came and informed him that there was an emergency case of rape. This rape victim wanted to be seen by doctor Muller immediately for an urgent medical checkup. Dr. Muller said to his secretary: "I am fully packed. I still have many patients waiting in line so I cannot see this patient."*

*(Condition: Honor code violation in time reason: no; kind gesture of referral: yes)*

*Doctor Muller has been practicing in his private clinic for several years. Recently he had more patients visiting his clinic. He is doing well in his career in medicine. A week ago, when Doctor Muller was seeing his patients, his clinic secretary came and informed him that there was an emergency case of rape. This rape victim wanted to be seen by doctor Muller immediately for an urgent medical checkup. Dr. Muller said to his secretary: "I am fully packed. I still have many patients waiting in line so I cannot see this patient. But I can refer her to the nearest available doctor."*

*(Condition: Honor code violation in money reason: yes; kind gesture of referral: no)*

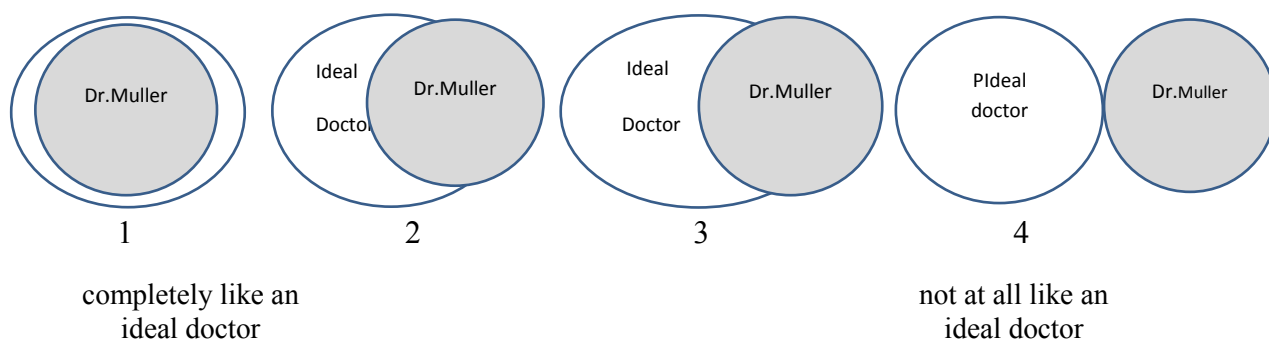
*Doctor Muller has been practicing in his private clinic for several years. Recently he had more patients visiting his clinic. He is doing well in his career in medicine. A week ago, when Doctor Muller was seeing his patients, his clinic secretary came and informed him that there was an emergency case of rape. This rape victim wanted to be seen by doctor Muller immediately for an urgent medical checkup. Dr. Muller said to his secretary: "I know this patient would not pay the fee so I cannot see this patient."*

*(Condition: Honor code violation in money reason: yes; kind gesture of referral: yes)*

*Doctor Muller has been practicing in his private clinic for several years. Recently he had more patients visiting his clinic. He is doing well in his career in medicine. A week ago, when Doctor Muller was seeing his patients, his clinic secretary came and informed him that there was an emergency case of rape. This rape victim wanted to be seen by doctor Muller immediately for an urgent medical checkup. Dr. Muller said to his secretary: "I know this patient would not pay the fee so I cannot see this patient. But I can refer her to the nearest available doctor."*

***(Measure for loss of honor group membership)***

1. Please indicate, where you would place Dr. Muller (indicated by dark circle) in comparison to what an ideal doctor (indicated by an oval) is expected to do in dealing with a rape patient.



***(Items for measuring assignment of honor)***

***How much do you agree with the following statements regarding doctor Muller?***

<i>Statements :</i>	strongly disagree 1	2	3	4	strongly agree 5
2. Doctor Muller is a proper doctor who should be able to maintain his title as a medical doctor.					
3. Doctor Muller is worthy of respect as doctor.					
4. He is an ideal doctor as he is following medical code of conduct.					
5. Doctor Muller is a helpful doctor.					
6. He is a caring doctor.					
7. Doctor Muller is and efficient doctor.					
8. Doctor Muller is a good doctor					



***(Items for measuring group image protection and perpetrator condemnation)***

***In these questions, please give your opinion on the way doctor Muller dealt with this case as a medical doctor:***

	Not at all 1	2	3	4	Very Much 5
<b>9.</b> How much this doctor has cared for what others think of him as a doctor?					
<b>10.</b> How much this doctor has protected his image as a doctor?					
<b>11.</b> How much would you want to condemn this doctor?					
<b>12.</b> How much would you want to punish such as doctor?					

***(Items for measuring personal dignity)***

***Please indicate how much would you agree with following statements:***

Statements	strongly disagree 1	2	3	4	strongly agree 5
<b>13.</b> How others treat me is irrelevant to my worth as a person.					
<b>14.</b> How much I respect myself is far more important than how much others respect me.					
<b>15.</b> No one can make me feel diminished.					
<b>16.</b> No one can take a person's self-respect away from him or her.					

## **Experimental Section 2**

### **Study 1, Study 2 & Study 3 materials**

#### ***(Vignette Study 1)***

*“Based on research excellence and codes of proper research, Higher Education Commission has rated your university among the best universities in the US. This ranking has brought much prestige to your university. Professors at all esteemed universities are providing open access to information about their ongoing research projects. They are committing more than ever before to sharing research information with other universities. One very famous professor at your university has caught everyone’s attention by (committing/ refusing) to providing (all/any) information about research projects at his department. Among academic circles of many universities, actions of this professor representing your university are becoming a regular topic of discussion.”*

## Common measures for all studies in experimental section 2

*(They were adapted to the context of each study)*

*(Items for measuring group identification and commitment)*

*How much would this professor's affiliation with your university affect your relationship with the university?*

<i>Statements</i>	not at all 1	2	3	4	5	6	very much 7
How much do you think that you belong to this university?							
Do you feel more dedicated to your university?							
Because of this professors' action, do you feel more enthusiastic as a member of the university.							
Do you feel more committed to your university?							
Do you recognize yourself as a closer member of the university?							
Do you feel eager to serve this university?							

***(Items for measuring group image protection)***

How much would the actions of such a professor affect the image of your university?

<i>Statements</i>	not at all 1	2	3	4	5	6	very much 7
How much the image of your university is damaged due to such behavior of this professor?							
Has this professor brought good image to your university?							
Has this professor protected the reputation of your university?							

*(Items measuring emotional appraisal: shame and pride)*

*Now please indicate how you feel about this professor's affiliation with your university in the following aspects.*

<i>Statements</i>	not at all 1	2	3	4	5	6	very much 7
How much do you feel respected for what professor has done as a member of your institution?							
How much do you feel valuable because of this professor's action?							
As a student of this university, do you feel proud because of this professor?							
How much do you feel ashamed for what this professor has done as a member of your university?							
How much do you feel small because this professor is from my university?							
As a student of the same university, do you feel embarrassed because of this professor?							

## Experimental Section 2

### Study 2 materials

#### *(Vignette Study 2)*

*“Based on profiles of research excellence and complying with ethical codes of business research, Business-Solutions Ltd. is rated among the best firms in Korea. Professionals at all prestigious firms are ensuring limited access to the information about their ongoing business research projects to other firms for client privacy and marketing strategy reasons. They are committing more than ever before for protecting clients’ research information from other firms and competitors. Mr. Kim, a very senior employee at the marketing department of Business-Solutions Ltd., has (refused to share/ shared/ shown indifference to sharing) sensitive information regarding a client’s research projects to their competitor firm. Among market research circles of many firms, actions of this prominent employee, Mr. Kim, are quoted quite often and are becoming a regular topic of discussion.*

*Please take few minutes, imagine that you were working in the marketing department of Business Solutions. Now think about how Mr. Kim’ action regarding dealing with information about the client may or may not impact you and your colleagues at as members of Business-Solutions Ltd.”*

***Study 2 additional materials***

***(Items measuring emotional appraisal: anger)***

***Now please indicate how you feel about the affiliation of this senior with your organization in the following aspects.***

<i>Statements</i>	not at all 1	2	3	4	5	6	very much 7
How much do you feel angry for what this employee has done as a member of your institution?							
How much do you feel frustrated because of this senior employee?							
As a member of this institution, do you feel furious because of this employee?							

## **Experimental Section 2**

### **Study 3 materials**

#### *(Vignette Study 3)*

*“Based on profiles of research excellence and codes of business research, your organization is rated among the best firms in Pakistan. Professionals at all prestigious firms are ensuring limited access to the information about their ongoing business research projects to other firms for client privacy and marketing strategy reasons. They are committing more than ever before for protecting clients’ research information from other firms and competitors. Now imagine that one very senior and esteemed employee at the marketing department of your firm has (condemned/ supported/ shown indifference to) sharing sensitive information regarding a client’s research project to their competitor firm. Among market research circles of many firms, actions of this prominent employee of your organization are becoming a regular topic of discussion among business research circles.*

*Now think about how his action regarding dealing with information about client’s research project may or may not impact you and your colleagues as members of this organization.”*



### Study 3 additional materials

*(Items measuring action tendencies)*

How much you would like to take following actions regarding this senior employee in your organization:

<i>Statements</i>	not at all 1	2	3	4	5	6	very much 7
After such a scenario, to what extent there is a chance that you will go and personally appreciate this senior member?							
To what extent you would like such a member to be acknowledged and rewarded?							
Should such a senior member be condemned for this behavior?							
To what extent you would want to punish this senior member of your organization?							

## **Declaration of Ethical Conduct**

I, Gulnaz Anjum, as a doctoral candidate at the Friedrich-Schiller-University of Jena, hereby declare that I have abided by the ethical code of conduct while writing this doctoral dissertation during my degree program. I have strived for honesty and uprightness in my conduct to produce reliable and valid research, conforming to the ethical guidelines of conduct while undertaking studies.

I affirm that I have, to the best of my intentions, produced this thesis with honest conclusions. I confirm that I have not committed any acts such as distortion, falsification or plagiarism that would discredit the credibility of my research. I declare that no part of this dissertation has been submitted elsewhere for state or other academic examination.

Name: Gulnaz Anjum

Signature:

Date: September 21, 2015;

Place: Jena, Germany

## Curriculum Vitae

### Personal information

Name	Gulnaz Anjum
	First name: Gulnaz; Last name: Anjum
Date of birth	06.01.1985
Place of birth	Gujranwala, Pakistan
Nationality	Pakistani
Marital status	Married

### Academic information

2003-08/2005	Bachelor of Science, University of Punjab, Islamabad, Pakistan
03/2006-06/2008	M.Sc. Psychology, Quaid-i-Azam University, Islamabad, Pakistan
09/2008-07/2010	M.Phil. Psychology, Quaid-i-Azam University, Islamabad, Pakistan
08/2010-07/2012	Masters in Psychology, The New School, New York City, USA.
09/2012-09/2015	Doctoral candidate at the International Max Planck Research School; Institute of Social Psychology, Friedrich-Schiller University of Jena.

Signature:

Date: September 21, 2015;

Place: Jena, Germany

## EDUCATIONAL DETAILS

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- September 2012- Present: Doctoral Candidate at the International Max Planck Research School on Adapting Behavior in a Fundamentally Uncertain World (IMPRS).
- May – August 2015: Visiting researcher at the University of Kent at Canterbury, England
- August 2010 - July 2012: Research Masters in Psychology at the New School, New York City, USA (completed with 3.84 GPA, equivalent to “A”, or classification “First”).
- September 2008- July 2010: M. Phil. in Psychology (completed with 4 GPA, equivalent to “A”, or classification “First”) from National Institute of Psychology (NIP), Centre of excellence, Quaid-i-Azam University, Islamabad, with concentration on social psychology.

## PUBLICATIONS

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- Loughnan, S., Fernandez, S., Vaes, J., **Anjum, G.**, Aziz, M., Harada, C., Holland, E., Puvia, E., Singh, I., & Tsuchiya, K. (in press). Sexual Objectification is common in Western, but not non-Western nations: A Seven Nation Study of Sexual Objectification. *International Review of Social Psychology (in press)*.

## TEACHING EXPERIENCE

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- Masters Seminar - winter semester, 2014-2015 at Friedrich Schiller University of Jena: “Communication and Interaction within Social Groups”.

## ONGOING RESEARCH PROJECTS

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- PhD project on: ‘Assignment of Honor in Germany, Pakistan, South Korea and United States of America’ (with Prof. Thomas Kessler, Social Psychology Department-University of Jena).
- PhD project on: ‘Role of Organizational Honor in Enhancing Perceived Organizational (corporate) Social Responsibility, Employee Motivation and Work Satisfaction’ (with Prof. Thomas Kessler).
- Manuscript under review: Honor and Respect in the Context of Donations and PGG (with Prof. Werner Gueth, Max Planck Institute of Economics).
- Manuscript under review: ‘Impact of Fulbright Exchange Program: Testing Effects of Contact with Americans among Fulbright Pakistani Scholars.’ (with Prof. Emanuele Castano, the New School, NY, USA).
- Manuscript under review: ‘Engendered differences in Perception of Infidelity among Pakistani Adults’ (with Professor Anis-ul Haque, NIP-QAU, Islamabad, Pakistan).
- Work in progress: The Effect of Endorsement from International Human Rights Organizations on Support for Women’s Rights: Evidence from an Endorsement Experiment (with Prof. Adam Chilton, Chicago School of Law, USA).

## SCHOLARSHIPS AND HONORS

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- Received doctoral fellowship from International Max Planck Institute (September, 2012-2015).
- Received Fulbright scholarship from the State Department (USA) for Research Masters at The New School, New York (August 2010- July 2012).
- Secured two gold medals, four academic achievement awards during Masters and M. Phil from National Institute of Psychology, Quaid-i-Azam University, Islamabad, Pakistan.

## GRANTS AND AWARDS

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- Max Planck Institute of Economics - research project grant 2014 (Germany, €5500)
- GSBC-University of Jena travel grants 2012-2015 (Germany, €3000)
- ProChance 2013; 2014: Program to Demand Equal Opportunities - Support by Material Resources (Germany, €2000)
- International Institute of Education's travel grant (USA, \$2000)
- Talented Scholar Award from Higher Education Commission (Pakistan; 26000 PKR).

## INVITED TALKS

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- Presented: "Women's Rights: Empirical Investigation of Gender Based Inequality of Opportunities and Responsibilities". Public Talk for Thüringen Feminism Movement, February 23<sup>rd</sup>, 2015 (Jena, Germany).
- Guest Lecture at Behavioral Sciences School, Fatima Jinnah Women's University- 10<sup>th</sup> December 2014 (FJWU- Rawalpindi, Pakistan): "How to Motivate Individuals for Donations' and sharing their Fortune? Evidence from Honor & Respect experiment".

## CONFERENCE PRESENTATIONS

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- Presented: "On becoming Honorable and Respecting Honor: An Experiment Based on Donation Task and Trust-Game with multiple Trustees." At the 28th Annual Convention of Association for Psychological Science, May 21<sup>st</sup> - 24<sup>th</sup>, 2015 (New York City- USA).
- Presented: "The Positive Side of Honor: Honor as an Intragroup Regulatory Process to Maintain Recognition Respect and Deter Negative Evaluations." At the 16<sup>th</sup> Annual Convention of the Society for Personality and Social Psychology - February 26<sup>th</sup> - 28<sup>th</sup>, 2015 (Long Beach, California- USA).
- Presented: "Retaining or Losing Entitlement to Honor Group Membership: An Empirical Investigation beyond Cultural Boundaries." at the Meeting of European Association of Social Psychology-July 9<sup>th</sup>-12<sup>th</sup>, 2014 (Amsterdam, the Netherlands).
- Presented: "Our Politicized Image of Honor: When Processes of Honor are similar across Cultures!" at the Meeting of International Society for Political Psychology, July 4-7, 2014 (Rome, Italy).
- Presented: "Honor: A Group Regulatory Process among Prestigious Groups for Maintaining or Losing Status" in 16th Jena Workshop on Intergroup Processes- June 26<sup>th</sup>-29<sup>th</sup>, 2014 (Castle Oppurg, Germany).
- Presented: "Policy Implications of Contact among Pakistani Fulbright Students in the U.S" in International Max Planck Research School's annual topics meeting at Erasmus University-October 15<sup>th</sup>-19<sup>th</sup>, 2012 (Rotterdam, the Netherlands).
- Presented: "Entitlement to Honor Group: The process of retaining or losing honor" in International Max Planck Research School's annual thesis meeting- February 25<sup>th</sup> - March 1<sup>st</sup>, 2013 (Castle Ringberg, Germany).
- Presented: "Testing the Contact Hypothesis among Pakistani Fulbright Students in the U.S." at the Meeting of International Society for Political Psychology, 2012 (Chicago, Illinois- USA).
- Presented: "Soft-Power Groups" at the U.S. Naval Academy Foreign Affairs Conference, 2012: The Eclipse of the West? (Annapolis, Maryland- USA).

## **WORKSHOPS AND SUMMER INSTITUTES**

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- European Association of Social Psychology Summer School on “Social Identity, Influence and Deviance in Groups”- ISCTE-IUL -17-30<sup>th</sup> August 2014 - (Lisbon-Portugal).
- Topic Workshop of International Max Planck Research School (IMPRS) at Cologne Graduate School of Management and Economics - September 30- October 1, 2014 (Cologne, Germany).
- Strategic Interaction Group of Max Planck Institute for History and the Sciences’ “Mini-Workshop on Experimental Economics - 21<sup>st</sup> – 22<sup>nd</sup> October 2014 (Jena, Germany).
- The 8th International Max Planck Research School (IMPRS) Uncertainty Summer School on Economics, Law and Psychology -14<sup>th</sup> July - 9<sup>th</sup> August 2014 (Jena, Germany).
- 2014 Economic Strategic Interaction Workshop on Institutions, Games and Experiments at Max Planck Institute of Economics - 31<sup>st</sup> January - 3<sup>rd</sup> February 2014 (Jena, Germany).
- The 7th International Max Planck Research School (IMPRS) Uncertainty Workshop "Economics meets Psychology"- 22-25<sup>th</sup> September 2013 (Wroclaw, Poland).
- The 7th IMPRS Uncertainty Summer School on Economics, Law and Psychology - 14<sup>th</sup> July - 9<sup>th</sup> August 2013 (Jena, Germany).
- 15th Jena Workshop on Intergroup Processes. “The puzzle of “me” and “I”: Individual and Collective Perspectives on Self and Identity” - 4-7<sup>th</sup> July 2013 (Oppurg, Germany).
- Workshops on: ‘Creative Survey Design and Gamification’. ESOMAR Summer Academy - June 2013- (Amsterdam, the Netherlands).
- Workshops on: ‘Think like a Respondent’. ESOMAR Summer Academy - June 2013- (Amsterdam, the Netherlands).
- Summer Academy of International Society of Political Psychology- 3-5<sup>th</sup> July 2012 (Chicago, IL, USA).
- Workshop on Leadership Skills, Conflict Management, Negotiation Styles and Communication Skills; from United States Institute of Peace (USIP) - 2010 (Islamabad, Pakistan).
- Workshop on ‘Self-awareness & Para-counseling Skills’ from NGO ROZAN-2009 (Islamabad, Pakistan).

## **NON-ACADEMIC WORK EXPERIENCE**

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- July-October, 2008 - Worked as a research internee at Gallup Pakistan (social and marketing research company).
- January-August, 2010 - Research executive at Oasis International (social and marketing research organization).